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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XXXIV.

WOODSTOCK COLLEGE

1905.

FOR CIRCULATION AMONG OURS ONLY.

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THE JUBILEE CELEBRATIONS

OF THE DEFINITION OF THE DOGMA

OF THE

IMMACULATE CONCEPTION

IN OUR COLLEGES AND CHURCHES

OF THE

UNITED STATES AND CANADA

1854 1904

MARYLAND–NEW YORK PROVINCE[1]

Boston College and Church of the Immaculate Conception.

In common with the universal church the portion of the fold in this State responded to the call of the chief pastor and began early in the past year to prepare for the proper celebration of the feast of the Immaculate Conception, Dec., 8th, 1904, which was to mark the Golden Jubilee of the definition of the dogma. In many churches of the diocese, but notably in our own church, dedicated under the title of the Immaculate Conception, the eighth of each month preceding the month of Dec. was set aside for some celebration in preparation for the Jubilee. With us this preparation took the form of celebrating the Votive Mass of the Immaculate Conception on each of these days. Moreover during this time, at all the Sodality and church Society meetings, which occur every night of the week except Saturday night, the prayer in honor of the Immaculate Virgin, to which our Holy Father, Pius X., has added an indulgence of 300 days, was recited. In October and November the Mass was a High Mass and the response of the people was remarkable. They attended as if it were a Sunday Mass of obligation.

The first grand public celebration in the Church of the Immaculate Conception in honor of the Jubilee took place on the evening of the 22nd of Nov. This was the Catholic Alumni Sodality celebration. This Sodality, as you perhaps know, has a membership of three hundred professional and business men of the city. One of

[1] For the following accounts of the Jubilee Celebrations in honor of the Immaculate Conception, we are indebted in the first place to Rev. Father Provincial, who kindly wrote to each superior in the Province requesting him to send to "The Letters" a description of what was done in the colleges or churches under his care. A like request was made by the editor of the Provincial of Missouri and of the Superiors of our different Missions in this country and Canada. All have graciously answered our request and the results are shown in the subjoined sketches. It is believed that by being collected in one place a better idea will be had of what was done by the Society throughout the whole country to the honor and praise of our Immaculate Mother and Queen.—*Editor Woodstock Letters.*

the conditions for admission is that they must be graduates of colleges, or universities, or professional schools. They determined as Sodalists to commemorate this great Catholic event. The church was elaborately decorated for the occasion. Large quantities of blue and white bunting and streamers of evergreen decorated the walls and hung in graceful loops from the ceiling and encircled the pillars. The sanctuary was beautifully draped with bunting and evergreens and brilliant with banks of costly cut flowers and myriads of electric lights. Tall and graceful palms artistically grouped gave to the sanctuary scene a tropical effect. The church was crowded by the friends of the members from all parts of the city. At eight o'clock the members of the Sodality, who had assembled in the college, entered the church in a body from the sacristy and took the seats reserved for them at the head of the centre aisle. After the rendering of an excellent program of sacred music by the Quartette and Choir of the church under the direction of Mr. Whiting, the organist, Father William J. Ennis, S. J. preached an interesting and instructive sermon on the relation of the dogma of the Immaculate Conception to the other great dogmas of our faith. After the sermon a special Papal Blessing, which the Spiritual Director of the Sodality was empowered to confer, was imparted to the members, their families and those who had cooperated with the Sodality in its charitable works. The Benediction of the the most Blessed Sacrament followed. The celebrant was our Rev. Rector, Rev. William F. Gannon, S. J., the deacon Rev. David W. Hearn, S. J., the Rector of St. Francis Xavier's, New York, and the Spiritual Director of the Xavier Alumni Sodality, the sub-deacon the Rev. D. T. O'Sullivan, S. J., the Spiritual Director of the Boston Sodality. During the Benediction the members of the Sodality renewed in a loud voice their Act of Consecration to the Blessed Virgin. The exercises closed with the singing, by the whole congregation, of "Holy God."

The next great event in the order of our celebrations was the Novena in preparation for the feast itself. This began on the 29th of Nov. As ours is the only church the city dedicated under the title of the Immaculate Conception, it was determined to make the celebration as magnificent as possible. Several of the Fathers in the community, believing the position of Father Rector would add to the dignity of the occasion, urged upon him the importance of his preaching the Novena himself.

In this they were not mistaken as the capacity of the church was taxed to its utmost every night of the Novena. The titles of the sermons were not announced, but they were intended primarily to give thorough instruction on the doctrine of original sin, on the Redemption and on the dogma of the Immaculate Conception. The scope of the sermons may be gathered from the subjoined list of titles that are fairly indicative of the character of the topics treated :—

1—Adam's Sponsorship and Fall.
2—The Consequences of Adam's Sin to Himself and to Us.
3—The Love and the Mercy of the Holy Trinity.
4—The Love of the Second Person of the Holy Trinity for Human Nature.
5—The Love of the Second Person of the Holy Trinity for Us Individually.
6—Felix Culpa.
7—Our Gratitude for the Favors to us, especially for the Immaculate Conception of the B.V.M.
8—Requirements to Profit by the Novena.
9—The Fit Dwelling Place of the King.
10—The Dogma of the Immaculate Conception.

In addition to the sermons a fine musical program was arranged for each evening of the Novena and for the feast itself.

To the eloquence of the preacher and the harmony of the music, we must add the artistic decorations as a prominent factor in making this celebration one of the greatest in the history of our church. Some of the decorations used for the Sodality celebration were removed and some were retained. Then began the gradual realization of the design which our good sacristan, Brother Fealy, had conceived as a fitting tribute to the Immaculate Mother. Each evening of the Novena witnessed a partial unfolding of the design, which was completed for the feast of the Immaculate Conception. The wealth of decoration, concealed in its every fold the touch of the artist, and the harmony of color and brilliancy of illumination were a source of great admiration to all who witnessed it.

Nor was it overdone as may be gathered by the criticism of a good old lady that frequents the church and has been a witness of many previous grand celebrations. She remarked to a friend, "Glory be to God! if Heaven is more beautiful than this, I don't want to go there, for I would be distracted in my prayers." The effect of the

Novena was witnessed in the immense throng that surrounded the confessionals. Confessions were heard every day but towards the close the church was crowded with large congregations all waiting an opportunity of approaching the tribunal of penance. For three days fourteen Fathers were kept busy in the confessionals from three o'clock in the afternoon until eleven in the evening. The number of communions was correspondingly large.

Another interesting feature of the celebration was the issuing of souvenir medals. This proved to be a very happy thought of the Prefect of the church, Father W. R. Cowardin, S. J. Nowhere else in the city did they have such souvenirs and the people were anxious to secure them. The medals were in solid gold and in silver, in rolled gold and in oxidized silver. They were of different shapes and designs. On the face of the medal was a beautiful medallion of the Blessed Virgin, copied from such artists as Murillo and Moeller, while on the reverse, were the letters I. C. and the dates, 1854–1904, and the words "Golden Jubilee" with the name of the church encircling all. In all parts of the city to-day you can see Catholics wearing these medals and they will serve as reminders of this great time of grace and of the spiritual favors received.

While these events were going on in the church the boys in the college were giving evidence of their devotion to the Immaculate Virgin and preparing to worthily commemorate the Jubilee. More than usual earnestness was shown throughout the year in Sodality affairs and the attendance at the weekly meetings, which take place on Thursday mornings before class, was notably increased. On the first Thursday of each month for the nine months preceding the feast, to their other devotions they added the chanting of the Litany of the Blessed Virgin. Besides, on the nine days preceding the feast, the students assembled every morning before class and recited special prayers in honor of the Mother of God.

It was on the 7th of Dec. though that their celebrations culminated in a grand church ceremony and in an interesting and instructive Academy in the College Hall. In the church the students attended in a body a Solemn High Mass and a large congregation of their friends and relatives joined with them in the celebration. A novel feature on this occasion was the singing by the sodalists of Dumont's Royal Mass. The rendition was effective and artistic and they were congratulated on having pre-

pared and executed this work of love in honor of their Patroness. The sermon to the boys on this occasion was preached by Father John M. Colgan, S. J. At the Mass forty new members were received into the Senior Sodality and thirty-five into the Junior Sodality.

At the Academy that followed the work was all the boys, and its literary and artistic merit was only surpassed by the spirit of fervent devotion towards the Mother of God breathed in every number. The address was by Dr. Michael Glennon, the oldest living layman who ever held the office of Prefect in the College Sodality. His emphatic statement that the greatest influence in his life was that of the solid principles of Catholic faith and devotion gathered at the Sodality meetings in good old Boston College, and that if his Alma Mater had done nothing else for him—although she had—still she would have done more than all the non-Catholic colleges and universities put together are capable of doing, was received with loud applause and made a deep impression on the boys.

On the programme was the following dedication :—

TO

THE MOST PURE HOLY AND IMMACULATE

VIRGIN

FULL OF GRACE BLESSED IN THE FRUIT OF HER WOMB

MARY

BY THE GRACE OF GOD

CONCEIVED WITHOUT SIN

HER MOST HUMBLE CLIENTS

THE SODALISTS OF BOSTON COLLEGE

CONFIDING IN HER GOODNESS

DEDICATE PRESENT AND CONSECRATE

THESE THEIR LABORS

IN HER SERVICE

FOREVER

Georgetown University,
Washington, D. C.

When the Jubilee of Immaculate Conception was announced for celebration, the Sodalists of Georgetown College put on the medal of the Immaculate Conception and blue ribbon, usually worn only during the month of May, and continued to wear it during the entire year. On the eighth day of every month special devotions were held consisting of sermon and benediction of the Blessed Sacrament. On the 4th, 5th, and 6th of December the annual retreat of all the students was given by a graduate of the college, Father Eugene McDonnell, S. J., and on the 7th all approached the Holy Table.

Every effort was made to render the jubilee solemnities as imposing as possible. Long before the event invitations had been sent to former members of the sodality and to other chosen guests. To these invitations a very considerable number, including many residing at great distances from the college and encumbered with professional and commercial obligations, sent a favorable reply. Some made great sacrifices to be present even for a portion of the day; others who had more time at their disposal, accepting the invitation of the faculty, spent the vigil of the feast, the day itself and the following night at the college, which was crowded to overflowing with visitors. Conspicuous amongst these were four of the ex-rectors of the college,—the Rev Patrick F. Healy, the Rev. James A. Doonan, the Rev. J. Havens Richards, the Rev. John D. Whitney. But what rendered the celebration preeminent and memorable was the presence of the two highest ecclesiastical dignitaries in the United States, namely his Excellency the Most Rev. Diomede Falconio the apostolic Delegate, and his Eminence Most Rev. James Cardinal Gibbons, Archbishop of Baltimore. It is hardly necessary to add that a large number of clergy was also in attendance.

The programme of the exercises consisted in the reception of new members with Benediction on the eve of the feast. On the following morning the students assisted at an early Mass, and at ten o'clock there was a solemn high Mass. The celebrant of the latter was the Rev. Rector of the college; the deacon, the Rev. Elder Mullan S. J., a former teacher and sodality prefect; the

subdeacon, Mr. Mark McNeal S. J. a graduate. At this Mass, the Music for which was Gregorian and more elaborate than usual, the student choir being supplemented by singers from the city, his Excellency assisted and at its termination imparted the Apostolic Blessing. A very appropriate and eloquent discourse was delivered by Father Aloysius Brosnan S. J.

A brief interval having elapsed, his Excellency proceded to the blessing of the new building, auspiciously completed in kitchen and refectory and now used for the first time. In this refectory at 1. 30 p. m. a dinner was served to 150 sodalists and guests amongst whom might be seen the Postmaster General, Mr. Robert J. Wynne.

A 5 p. m. the unveiling of the memorial Tablet, gift of the class of 1904, took place in the vestibule of the Dahlgren Chapel. In behalf of the class Father John A. Conway S. J., Prefect of the sodality, made the speech of presentation, and in reply the Rev. Rector made a graceful speech of acceptance.

In the evening the entire front of the college building was illuminated with streamers of electric lights fifteen hundred in number,—in the center and at both ends were stars of light and high up above the middle porch was the illuminated motto:—

1854 . . . . . MARY IMMACULATE 1904

This brilliant illumination was visible throughout the city and large numbers of sightseers thronged together in the street in front of the building making it difficult for visitors to find an entrance.

At eight o'clock in the evening a literary and musical entertainment was held in Gaston Hall, his Eminence Cardinal Gibbons presiding. The music for the occasion was furnished by the Marine Band of Washington. Addresses were made by former students and sodalists, whose fervent expressions were more like the utterances of the apostolic preacher than those of the simple layman. The veteran of these was Mr. Kenny of Pittsburg who had been a sodalist at the time of the proclamation of the dogma. Carefully prepared addresses were also made by Mr. Eugene Brady and Mr. John Agar. The Jubilee Ode, which had been composed and was read by Mr. Condé Pallen, has been declared by many to be of rare and exceptional merit and copies of it have been widely distributed. To add lustre to the festivities Mr. Bourke Cockran, member of the House of Representatives from

New York, made a stirring address, in which he exhorted the young men to hold fast to the faith and tradition of their religion;— "The good Catholic," said he, "must of absolute necessity be a good citizen." Finally his Eminence added to the enthusiasm of all by his warm commendation of the work of the Society, and the expression of his most sincere esteem and affection for its members. The assembled audience rose to its feet and sang a fervent Te Deum.

Our account would be incomplete did we pass over in silence the cablegram of the Holy Father, which ran as follows:—

"*Holy Father pleased with report of your celebration. Heartily blesses college and sodality.*"

On the following day this affectionate letter was received from the Papal Secretary of State:—

Reverendissime Pater,

Ex tuis litteris libenter accepit Beatissimus Pater opportune te inivisse concilium solemnibus lætitiis celebrare proximum Deiparæ Immaculatæ Jubilæum. Decet sane filios gloriam tantæ Matris recolere, et ita ad virtutem sectandam animos erigere, et coelestis virginis opem ita adquirere. Sed illud memoratu præsertim dignum Pontifex habuit, quod Marialis ista sodalitas in America Septentrionali, præ aliis vetustate præeminet, et sic emenso feliciter plurium annorum satio pietatis et devotionis erga Dei Genitricem monumentum exstat. Ut autem pia hæc recordatio feliciori solemnium exitu compleatur, Sanctissimus Pontifex, nobile tuum incoeptum amplissime probans, divinorum auspicem munerum, Apostolicam Benedictionem tibi, universis Sodalitatis membris, aliisque cunctis una tecum ad proposita festa exequenda adlaborantibus, peramanter impertitur.

His tibi, Pontificis jussu, relatis existimationem meam profiteor et permaneo

Tibi
Addictissimus
R.Card. Merry Del Val.

Romae, die XXIII Novembris A. 1904.

To perpetuate the memory of this so successful day the editors of the College Journal issued an edition de luxe beautifully illustrated with reproductions in half-tone of celebrated Madonnas, and as a frontispiece a reproduction in color of Murillo's Immaculate Conception by the Graham Lithographic Company, of Washington.

The expenses of the entire celebration were great, but providentially thoughtful friends made jubilee offerings the most generous of which, $1,000, was the gift of Mrs. Buel.

The following is the inscription on the memorial Tablet placed in the vestibule of the Dahlgren Chapel in commemoration of the Jubilee: —

MARIAE · IMMACVLATAE

IN · FAVSTISSIMAM · IVBILAEI · MEMORIAM

QVO · TEMPORE · COMMEMORATVR

PONTIFICIVM · ORIGINIS · INLIBATAE · PRAECONIVM

VI · ID · DEC · AN · M · CM · IIII

ALUMNI · XXX · GEORGIOPOLITANI ·

BACCALAVREATVM · MOX · ADEPTI

INSTANTE · EORVM · MODERATORE

HANC · TABVLAM · SVA · IMPENSA · STATVTAM

DEDICAVERVNT

PROGNATIS.QVI.TE.GRADIENTES.MATER.HONESTANT

AVSPICE · TE · FIAT · SOSPES · ADVSQVE · VIA

Gonzaga College and St. Aloysius Church, Washington, D. C.

As soon as the Jubilee was proclaimed, every effort was put forth to make its celebration in St. Aloysius Church a memorable one. A Votive Mass was said on the eighth of each month at the Blessed Virgin's altar in the Upper Church. At these Masses, the Office of the Blessed Virgin was recited in common by the thousand children of the parish schools and the Litany of Loretto sung. In the issues of the "Church Calendar," articles were

published from time to time explaining the meaning of the Jubilee and the Fathers by means of these articles, as well as by their sermons, endeavored to make clear to the parishioners the benefits of this time of Jubilee and to exhort all to profit by it. It was the wish of Superiors that all the children should make the Jubilee in connec- with their annual retreat. Accordingly, preparations were made to have all the school retreats finish before the feast. The retreat for the College Students was conducted by Father Philip M. Finegan, S. J., of Loyola College, Baltimore. Father Pittar, S. J. began a retreat for the children of the Boys' and Girls' Schools, the first week in December, and this was concluded on the day preceding the feast. A Novena was also started in preparation for the feast, at which appropriate sermons were preached by our Fathers.

The last three days of this Novena were kept as a triduum with special sermons by Father Benedict Guldner, S. J. of Georgetown College.

As a result of these numerous preparations, the confessionals were crowded on these days immediately preceding the feast and the Fathers were compelled to hear confessions long after the accustomed hours. It was a noteworthy feature of the Jubilee that almost everyone in the parish had fulfilled the conditions for gaining it before the eve of the feast.

Besides the celebration held in the church and of which mention is made later, special commemorations were made by the students of Gonzaga College and the children of the Parochial Schools on the day before and the day after the feast. On December seventh the students of Gonzaga College gave an exhibition in the College Hall with addresses on the Jubilee, interspersed with music by the college band, duets and choruses, the whole concluding with the hymn "Holy God." Friday afternoon, December ninth, the children of the Gonzaga School and of the Notre Dame Academy entertained their parents and friends in the College Hall with appropriate school exercises, music and hymns.

Although the special celebration of the feast was deferred until the Sunday following, a Solemn High Mass was sung at eleven o'clock on the morning of the feast.

On Sunday, December 11th, another Solemn High Mass was sung by Rev. Father Rector, assisted by Father Kelleher, S. J. and Mr. McLane, S. J., as Deacon and Sub-Deacon. An eloquent sermon was preached at this

Mass by Rev. Francis T. McCarthy, S. J., who described the scene in Rome in 1854, when Pius IX. proclaimed the dogma of the Immaculate Conception. The principal service of the Jubilee was held on the evening of this day at 7.30 o'clock, when Solemn Vespers were sung. Archbishop Falconio, the Apostolic Delegate, presided, assisted by Rev. Father Rector and Father John J. Fleming, S. J., and concluded the celebration with Benediction. The feature of this service was the formal reception of postulants into the sodalities of Mary Immaculate, the reception being conducted by the Apostolic Delegate. One hundred and fifty new members were received into the sodalities. Father John A. Conway, S. J. preached an eloquent sermon on the celebration of the Jubilee and the duties of members of the sodalities. The music and decorations were in keeping with the solemnity of the occasion.

Since the exercises of the Jubilee, a marked increase in the devotion to the Mother of God has been noticed among the parishioners. This has shown itself in many ways, in the increase in the number of those who come to pray before Our Lady's altar and to receive Holy Communion on Saturdays and other days set aside for her honor, and also in the number of Masses which are offered each week at the request of many of the congregation in honor of Our Blessed Lady and her Immaculate Conception.

Loyola College and St. Ignatius' Church, Baltimore.

THE COLLEGE CELEBRATION.

The celebration in honor of the Jubilee of the Proclamation of the Immaculate Conception was fittingly begun by the students of Loyola College on the first of May, when a temporary shrine was erected in the vestibule of the main corridor of the college. Back of the statue were suspended rich hangings, while on both sides and in front slanting upward to the top of the pedestal were massed a vast array of flowers and candles. The flowers and candles were furnished by the boys. Every afternoon during the month of May the entire body of

students were grouped around the shrine, to listen to an essay written by one of the seniors, in honor of Immaculate Conception and to join in prayers and hymns which formed part of each day's exercises.

It was during the month of May that the students devised and perfected a plan for the erection of a marble statue of the Immaculate Conception upon the very spot occupied by the temporary shrine. By this means they thought to give palpable evidence of the devotion to the Immaculate Mother of God, and to secure a visible reminder every day of their duty to become her dutiful and loyal clients. Within a month and a half the students had contributed $400, which they were able to do by denying themselves many little comforts. The work of carving the statue was committed to Joseph Didusch and Son, of Baltimore, and it was completed and put in position in the college on December 5th, 1904, the 320th anniversary of the day on which Pope Gregory XIII, by letter apostolic canonically erected the Sodality "Prima Primaria." The statue is carved from the purest Carrara marble, and is nearly five feet in height; it rests on a solid marble pedestal, three and one half feet high, which bears the simple inscription:—

TO THE

GREATER GLORY OF GOD

AND

THE HONOR OF

MARY IMMACULATE

ERECTED BY THE STUDENTS

OF

1903–'04.

On the sides of the pedestal are engraved the names of those students who contributed $10 or more.

On December 6th, 1904 were held the formal exercises of the unveiling and blessing of the statue. Before the statue was spread a gorgeous pyramid of flowers, and the entire scene was lighted up by a group of incandescent lamps enclosed in fantastic shades. Along the corridor

to the north and south of the statue the students were seated, while the invited guests and the choir-boys had their places in front of it. Among those present, besides the Faculty, were Reverend Patrick F. Healy, S. J., the Reverend W. G. Mullan, S. J., and many of the parents and friends of the students. The following brief and simple program was carried out: A sonnet on "The Immaculate Conception" by Clarke J. Fitz Patrick, '07; a paper on "Our Country's Patroness," by John P. Judge, Jr., '04, "The Students' Offering," by Clarence V. Milholland, '05; Blessing of the Jubilee Statue of the Immaculate Conception." After blessing the statue, Rev. Father Rector made an address in which he dwelt upon the intimate connection which has ever existed between our colleges and the devotion to the Immaculate Conception citing some of the famous names of Jesuit saints and collegians who were clients and sodalists of the Immaculate Mother. The exercises concluded with a beautiful rendering of the "Magnificat" by a picked choir of boys from the Academic classes.

THE CELEBRATION IN ST. IGNATIUS' CHURCH.

Besides the exercises in the College, the Sodality of St. Ignatius' Church also had a celebration in honor of the Immaculate Conception on Thursday, December 8th, 1904. On the Monday, Tuesday, and Wednesday evenings immediately preceding the Feast, there was a Triduum of preparation, the exercises of which consisted of a discourse, the singing of the "Magnificat," and Benediction. The Triduum was preached by Rev. John S. Keating, S. J., who took for the subject of his sermons those titles given by the grateful Israelites to Judith. "Thou art the honor of our people," "Thou art the joy of Israel," "Thou art the glory of Jerusalem."

On the morning of the Feast the Holy table was thronged with devout communicants, who had during the Triduum and on the eve of the Feast prolonged the sessions of our Fathers in the confessional. At the Solemn High Mass the Celebrant was Father Edward W. Raymond, S. J., the Deacon Father Philip M. Finegan, S. J., and the Sub-Deacon, Mr. Cornelius A. Murphy, S. J.

In the evening the services began with the reception of fifty new members into the sodality, which was followed by the singing of "Come, Holy Ghost, and the "Magnificat." Reverend Father Rector then made an address to the Sodalists. The theme of his remarks was

the character and ideal of the true Sodalist of Our Lady.

At the Solemn Benediction Reverend Father Rector was Celebrant, Father John S. Keating, S. J. Deacon, and Mr. John J. Toohey, S. J., Sub-Deacon. During Benediction an Act of Consecration was read, which was adapted by Father Rector from a prayer to the Immaculate Conception composed by Monseigneur Kirby, Archbishop of Ephesus, when he was Rector of the Irish College in Rome. The Act of Consecration was an outpouring of fervent praise, petition, and dedication on the part of the congregation to the Immaculate Virgin. The beauty of language and sentiment combined was but the reflection of the glow that lighted up the hearts and minds of the whole congregation. Unfeeling indeed must have been the soul that did not taste the sweetness and truth of that prayer. The Benediction over, the singing of "Holy God," joined in by all the congregation followed. So aptly concluded the celebration of our Lady's Jubilee, with the Church's great hymn of thanksgiving. Many and signal have been the fruits of the Jubilee that might be recounted. Who shall reckon the graces and favors yet to be obtained at our Lady's hands by those who love her?

Holy Cross College, Worcester.

The Golden Jubilee of the Immaculate Conception of our Lady was celebrated at the college with fitting solemnity, by academic and devotional exercises on the seventh and eighth of December last.

Early in the Jubilee year a mass-meeting of all the college was called by the Rev. Prefect of Studies, at which it was decided to mark our celebration of the Jubilee by erecting in the college grounds a statue of our Lady, commemorative of the event. For this purpose a committee was organized, which labored zealously in procuring the funds for the statue. On May 31st, the students proceded in a body to the front of the west wing of the college, where a site was selected and set apart for the Jubilee statue, by the erection of a temporary statue of our Lady, and the attention of the stu-

dents was once more called to the importance and dignity of the coming Jubilee festival. Furthermore to prepare the students for the great day, services were held on the 8th of each month, beginning with Feb. 8th in the evening in the college chapel. These services consisted of a sermon in honor of our Lady Immaculate and Benediction of the Blessed Sacrament.

More immediately before the Jubilee, the students displayed their interest in the event by the devotion with which they complied with the conditions laid down by the Rt. Rev. Bishop of the diocese for the gaining of the Jubilee indulgence. These were: three extra visits to the Blessed Sacrament, Confession and Communion, and the black fast for a day, or a similar penance assigned by the Confessor. The condition of the reception of the Sacraments was fulfilled by the students in common, on Nov. 19th and 20th, while the other conditions were complied with privately.

The Jubilee celebration proper began on the eve of the festival by a literary academy in our Lady's honor, in the presence of Rev. Father Provincial and the faculty of the college. After an overture by the college orchestra, Francis M. Buckley, '05, president of the senior class, gave a brief address in which he announced the nature and object of the academy to be not only a religious but a literary appreciation of our Lady, as a character that has left a visible imprint on her own and succeeding ages. This theme was developed by several essays and poems which displayed great literary ability and a tender, manly devotion to our Blessed Lady. James J. McGettick '05, in a paper on "Our Lady in English Literature" collated the various tributes of affection to our Lady of Protestant and Catholic poets since the time of Chaucer. Francis McSherry '05 spoke of America as the land of the Immaculate Conception. Francis M. Hay '05, pictured for us the scene in Rome, fifty years ago, at the time of the proclamation of the Dogma. David B. Hoar '05, reviewed the history of the foundation of the Sodality at Holy Cross, now sixty years established, and of the illustrious men whose names appear among its members. Two poems, one "A Hymn for the Feast," the other, the story in verse of the Apparition at Lourdes, under the title "I am the Immaculate Conception," completed the program. Various musical selections were rendered in the course of the session, and as a finale, "Macula non est in te" was

sung by the faculty and students in unison. At the close of the Academy, Rev. Father Provincial rose and expressed his appreciation of the interest and devotion of the students on the occasion of the Jubilee. He remarked that America was once deservedly called the land of the Immaculate Conception, but that to-day it has in great measure forfeited this title of honor, and that it was the part of true Jesuit students to be zealous in spreading and defending her honor in this country.

The celebration on the feast-day itself began in the morning at nine o'clock with Solemn High Mass in the students' chapel, Rev. Father Rector being celebrant, Father Murphy deacon, and Mr. Delihant sub-deacon. A choir of twelve voices rendered Gounod's Cecilian Mass, and at the Offertory an appropriate hymn to our Lady was sung. After Mass, Father O'Kane, formerly President of the college, preached a sermon in dedication of the Jubilee statue. He explained, in a simple but forceful way, the theological doctrine of the Immaculate Conception, and impressed upon the students the paramount necessity nowadays of a right understanding of what the church teaches with regard to our Blessed Lady.

After the sermon the student body walked in procession to the main entrance of the college, where the Jubilee statue was blessed by Rev. Father Provincial, and unveiled amid the singing of hymns. James P. Campbell, '05, on the part of the students delivered the statue over to the college, in a brief address, to which Father Rector responded saying that as President of the college he accepted with pleasure the gift of the students to the college, and added that the statue would stand forever as a memorial of the generosity and devotion to our Lady of the students of the year 1904.

In the evening new members, numbering over one hundred, were solemnly received into the Sodalities of the Immaculate Conception by Rev. Father Rector, assisted by Father McDonough and Messrs. Cusick and Tallon, prefects of the Sodalities. A reception address was then delivered by Father O'Rourke, in which he admirably applied the meditation of the Kingdom of Christ to our Blessed Lady, thus concluding the Jubilee exercises with a suitable theme, and offering to the sodalists the noblest motives for the service of their Queen. Solemn Benediction of the Blessed Sacrament, followed by the hymn, "Holy God we praise thy Name," in

unison chorus, crowned the ever-memorable celebration of our Lady's Jubilee at Holy Cross.

The statue which, as was said, is the Jubilee offering of the students to our Lady, stands in a conspicious place on a mound before the main entrance of the college. It is made of zinc finished in bronze, and rests on a pedestal of the same material. Statue and pedestal together measure ten feet from the ground, and cost in all about $225. On the front panel of the pedestal there is an inscription which reads as follows :—

SI L'AMOUR DE MARIE

DANS TON CŒUR EST GRAVÉ,

EN PASSANT NE T'OUBLIE

DE LUI DIRE UN AVE.

On one of the side panels we read :—

1854–1904

JUBILEE OFFERING

TO

MARY IMMACULATE

And on the other side panel :—

ERECTED BY THE STUDENTS

1904.

The rear panel is decorated with a monogram.

St. Francis Xavier's Church, New York City.

The whole year before Dec. 8, 1904, was consecrated by special services to the Immaculate Conception. On the eighth of every month, a discourse on the dogma or some phase of the devotion was delivered in the church. During the month of May a special Solemn High Mass was sung every Sunday, with a sermon each time on our Blessed Lady; some of her high prerogatives too, were developed in the instruction given every evening of the month. Within the particular period of three months, Sept. 8 to Dec. 8, prescribed for the fulfilment of the Jubilee conditions, great numbers of devout worshippers, from far and near, thronged the church at confession time, and literally hundreds had to be sent away (sent to other churches); and in Holy Communions, likewise, the increase was extraordinary.

The actual commemoration of the Jubilee by the Fathers of the Parish, opened with a novena of sermons bearing directly on the doctrine or the narrative of the definition. The attendance was large and the faith and fervor of the people were a great consolation to the Fathers. Wednesday, Dec. 7, was specially devoted to the religious and academic exercises by the students of the college. Mass was celebrated at 8 A. M. by Rev. Fr. Rector, and all the students received Holy Communion. Immediately following, there was a solemn reception of college sodalists and a renewal of the Act of Consecration. The music at the Mass and the congregational singing by the students deserves distinct commendation. The Fathers of the college and all others who were privileged to be present, were much impressed with the true piety and devotion of the students, so beautifully manifested in prayer and praise. It was peculiarly appropriate that the sermon of the Students' Day should be given by Father J. F. X. O'Conor, S. J., of St. Joseph's College, Philadelphia, a former member of the sodality, an alumnus of the class of 1872. After their thanksgiving, the entire student body were entertained at breakfast by the Faculty of the College.

At 10.30 A. M., all again assembled in the College Theatre. Of this function, exclusively literary and musical in character, the distinguishing feature was a brilliant and scholarly address by Mr. D. D. Field Malone of the Senior Class. In clear and ringing tones and in language of uncommon eloquence, he delineated from the view-point of the man of affairs, a true, manly and courageous ideal of Catholic piety and devotion and set forth as the noblest and most truly characteristic trait in the educated Catholic gentleman, a filial love and chivalrous loyalty to the Blessed Mother of God. Rev. Fr. Rector, in his speech of appreciation at the close, referred to Mr. Malone's effort as the most finished and effective address it had ever been his good fortune to hear from an undergraduate.

Owing to the difficulty, in New York, of gathering a great congregation at a late hour on a week-day morning, the solemnization of the Jubilee for the people of the parish was transferred to the Sunday following the feast. On Dec. 8, however, Solemn High Mass was sung at 11 A. M. In the evening took place one of the most solemn and impressive ceremonies in the history of St. Francis Xavier's. This Solemn Vesper Service was under the direct auspices of the Xavier Alumni Sodality. This fervent band of judges, lawyers, physicians, and prominent business men, 800 strong, occupied the middle aisle; the rest of the church was filled with their invited friends. His Grace, Archbishop Farley, surrounded by the College Community, presided in the sanctuary. In the procession a striking scene was the statue of our Lady Immaculate, borne aloft on the shoulders of four leading members of the Alumni Sodality. This statue, known to generations of the students, must have recalled to many hearts the bright and ideal years of youth with sweet and lasting memories of their college days. After the Solemn Vespers, Rev. Fr. Rector, in a brief address, welcomed the distinguished sodalists and commended their signal devotion to the Mother of God. He read to the assembled members, a letter to the sodality, written by Cardinal Merry del Val, wherein his Eminence told, in dignified yet touching terms, of the personal and paternal affection of the Holy Father for this flourishing sodality of Catholic gentlemen, and with many felicitations and good wishes his Eminence imparted to all present, at the Pope's special request, the Apostolic Benediction for themselves and their families. The sermon of

the evening was by Father Wm. O'Brien Pardow, S. J. By his grave earnestness, mingled with his impassioned fervor and graphic power, the great congregation was visibly moved. At the conclusion of the sermon, the whole sodality rose and in strong accents of faith and courage, recited together the Act of Consecration to Our Lady. It was a thrilling experience to listen to so many men, manifesting with great gravity and simple faith their childlike devotion, confidence and love. The Most Rev. Archbishop then addressed the sodality. In these congratulatory remarks, his Grace was deeply affected by the inspiring spectacle before him, and in giving expression to this feeling, he rose to a height of eloquence, which those who have heard him often say he has never before surpassed. To crown this successful day of Jubilee, his Grace gave Solemn Benediction. It is worthy of remark, that the music this evening, under the able direction of Father J. B. Young, S. J., illustrated most completely the threefold recommendation of our Holy Father, Pius X., in his recent Motu Proprio: it was Gregorian, polyphonic, and congregational. The Gregorian Vespers (Solesmes edition) were beautifully chanted by the boys of the new choir. The double male quartette rendered, with great expression, several exquisite part-pieces; and all were deeply touched by the intense feeling and devotion with which the Tantum Ergo and the Holy God were sung by the whole congregation together.

But fervor did not end with the feast; the piety of the faithful still remained unsatisfied. For the special parish solemnization of the Jubilee on the Sunday following the festival, the number of Confessions and Communions was unusually large. At the Solemn High Mass, the sermon on the dogma of the Immaculate Conception was preached by Fr. T. J. Shealy, S. J. In the afternoon, with Father F. J. McNiff, S. J. as preacher, the boys' and the girls' sodalities held their Jubilee celebrations and a long list of candidates was added to the rolls. In the evening, all the church sodalities, men and women, had a solemn Jubilee Vesper Service and reception. Before the ceremonies began, the two sodalities of men, with beautiful banners of Our Blessed Lady, marched in solemn procession through the church, and then occupied the entire middle aisle. The Married Women's Sodality and the Children of Mary were assembled in either side of the church, facing the altars of the Blessed Virgin and Saint Joseph. The sermon on confidence in

Our Immaculate Mother was by Father Albert G. Brown, S. J. At the solemn reception which followed Vespers, each of the sodalities received a marked increase in membership; the distinctive medals, badges and diplomas of the several sodalities were then distributed by Rev. Fr. Rector. The music of the evening, the Gregorian plain-song, by the new male choir, was much admired for its deep unction and prayerfulness. In the opinion of all the community, a more devout and highly edifying congregation had not come together during the whole course of the Jubilee. Especially consoling was the large body of men who this night entered the sodality and put themselves under the special protection of our Immaculate Queen.

Thus had this memorable period of grace grown gradually to this fitting close. In the annals of the parish, in the hearts of the people, our Lady's precious privilege has, with God's help in this fiftieth year, been recorded by deeds that will endure.

St. John's College, Fordham, New York City.

The fiftieth anniversary of the promulgation of the dogma of the Immaculate conception was celebrated in a way that proved the loyalty and devotion of the students to the Mother of God. In preparation for the great event there was a Novena in the Chapel. The devotion consisted of the Litany, Prayers, and Benediction of the Blessed Sacrament.

Before the close of the Novena Father Stanton spoke to the boys about devotion to the Immaculate Queen. He was at his best when he introduced the old Roman story of Coriolanus at the gates of Rome, sullen, stern, and deaf to all entreaties to spare the city. When the orator pictured the mother of the Roman warrior praying for her people and softening her Son's heart, and, then in a burst of eloquence, showed the power of Mary's prayer, there came from every breast in the Chapel a response to his persuasive words.

The fast on the eve of the Feast was kept by the stu-

dent body. On the 8th of Dec., at the 7 o'clock Mass, the students received Holy Communion. Then came the solemn High Mass at 9 o'clock, celebrated by the Reverend Father Rector, assisted by Father Harmon as deacon, and Mr. Coveney as sub-deacon. The music was rendered in Gregorian chant by the College choir.

Between the Mass and dinner the time was spent by the boys in recreation and in the work of decorating the refectory. The three divisions of the College united in putting the refectory and hall in holiday attire. Third Division adorned the statue of the Blessed Virgin in the hall. Second division accepted the task of beautifying the refectory. By an artistic blending of blue and white bunting, and some very pretty plants from the greenhouse, our refectory was transformed into a really charming place. The boys marched to the hall doors to the music of a quick march. During the dinner the College orchestra helped in the enjoyment of the splendid banquet. Special menu cards printed in gold were placed on the table.

At half-past four the bell summoned all the boys to Armory Hall to enjoy a musical and literary treat in honor of our Lady. The program of exercises, made up of essays and poetry, was received with interest and enthusiasm. It was remarkable how all showed their devotion to Mary Immaculate.

At the close of the Academy, Reverend Father Rector addressed the College in words full of piety and devotion and every heart was aglow with the fervor that he surely felt.

Not least important among the events of the day, was the First Communion of nine of the students, and baptism of two others, together with the mother of one of them.

An excellent tribute of the devotion of St. John's College to the Queen of Heaven was the Jubilee number of the Fordham monthly. Its maroon cover gave way to one of immaculate white, tastefully bordered with blue and gold, and having in the centre the College coat-of-arms of a rich deep maroon edged with gold. Four engravings of Murillo's celebrated paintings of the Immaculate Conception lent a charm to pages of poetry and prose.

The blessed day of the Golden Jubilee of the immaculate Conception at Fordham College closed with Solemn Benediction, Rev. Father O'Carroll officiating; Rev. Father Hill deacon; Mr. Mellyn sub-deacon.

In preparation for the Jubilee of the definition of the Dogma of the Immaculate Conception, the college had printed, some month before for free distribution "The Little Office of the Immaculate Conception." This was done "as a slight memorial of a large devotion, in order to obtain for the faculty and the students under their care the special protection of their Immaculate Mother."

The preface also called attention to the fact that it was due in great part to the labors of St. Alphonsus Rodriguez, our holy lay-brother, that this Little Office became so widely known; for it was he who by his words and by copying it with his own hands spread it everywhere and was the cause of its being recited by so many.

The Gesu and St. Joseph's College, Philadelphia.

Sunday, November 27th, saw the first public celebration, a herald of many more to come. On that date the Alumni Sodality received Holy Communion in the college chapel. Their response to the call was almost unanimous; there were gray-beards who had seen the infancy of the college; men who had gone forth in her youth; others, on the threshold of life, the sons of her "young years grown to their golden prime," all bound by the tie of brotherhood, and even closer drawn together by the still more sacred tie of Sodalists—all gathered at the call of Alma Mater to honor her of whom it was said, "Behold thy Mother!" The sermon was preached by Father Aloysius Brosnan, S. J., who told his audience that even while theologians and saints were discussing the question of the Immaculate Conception, the believing Church of the faithful held to it firmly and stubbornly, down deep in their hearts. After the Mass eighteen new members were called for the act of consecration, which was recited by them and by the whole Sodality.

In the evening a reception of members was held in the church, which was taxed to its uttermost to accommodate those who crowded even the very aisles—a gratifying sight, surely, in the eyes of His Grace, the Archbishop, who presided. The sermon, a masterly exposition of the dogma of the Immaculate Conception, was delivered by

Father Shealy, S. J., Professor of Logic and Metaphysics in our sister college of St. Francis Xavier, New York.

One of the most solemn incidents of the ceremony was the recitation, in unison, led by the strong and sonorous voice of His Grace, the Archbishop, of the Act of Consecration to the Blessed Mother by the entire church—full of men—a noble and impressive profession of allegiance.

At the conclusion His Grace gave solemn benediction. It was a sight long to be remembered—the great church all ablaze with lights; the altar brilliant in its luminous outline; the flash of gold and color from the vestments, dimmed by the languid spirals of incense; the solemn figure of the Archbishop, sharply outlined against all, the waiting, silent throng bowed in adoration to receive the Benediction of the Uplifted Host.

In the week that followed came the students' retreat of three days, conducted by Father Aloysius Brosnan, S. J., and ending on Saturday, December 3rd, with the general communion of the uniformed cadets. The sermon on this occasion was preached by Rev. William J. Reddan, of the Church of the Immaculate Conception, Camden, a graduate of '97. At the end of the solemn High Mass, celebrated in presence of the Auxiliary Bishop, Rt. Rev. Edmund T. Prendergast, a large number of students were received into the Senior and Junior Sodalities, the badges of membership being pinned on their breasts by His Lordship.

Then in the college itself, a statue of the Blessed Virgin, purchased and erected by the students, was blessed by the Bishop. The long corridor was lined with solid ranks of students all in their cadet uniform. Between these walls of solid blue, where here and there shone the glitter of a shoulder strap, passed the surpliced column of altar boys, with golden cross and swinging censors glittering through a blue haze of incense; then came the Seniors, in cap and gown, and, borne upon a satin cushion of blue, the Virgin's color, lay the golden heart which held the names of all the student-contributors to the statue-fund. Last of all came Bishop Prendergast, towering above the rest, a solemn figure in his robes. The blessing of the statue was, in itself, not the least impressive of the cermonies of the day.

On the following Monday evening, December 5th, another cermony took place in the college hall. There an attentive and interested audience listened to the praises of Mary, Mother of God, poured forth in prose and rhyme by speakers representing the faculty and students. The

Alumni were well represented by an essay and a short story read by their authors.

On the evening of Thursday, December 8th, the Sodalities of the parish assembled in the Church of the Gesu for a celebration peculiarly their own—the result of their united efforts—the presentation of their gift to the church, a magnificent statue of heroic size, Her to whom they consecrated themselves—Mary, Virgin Mother of God. One of the many incidents which added a peculiar interest was the fact that this evening marked the initial appearance of the male choir, upwards of a hundred in number, in surplice and cassock. Heading the long procession, and chanting as they went, the choir slowly moved down the broad central aisle, followed by the entire body of altar boys, whose cassocks of glowing red lent a cheery warmth of color to the prevailing background of darker hue. The procession closed with the members of the faculty, and Rev. Fr. Rector and his assistants at the vesper service and Benediction. Father Joseph M. Woods, of Woodstock College, delivered the sermon—a worthy close to his novena for the feast which had nightly crowded the great church during the days just past.

Now came that last act which was to crown the Sodalists' endeavor, which would stand in the years to come as an undying testimony of their faith and homage—the unveiling of their jubilee statue. Amid the hushed silence of all present, the last conceiling veil faded as a mist before the statue, and it stood revealed rising from a halo of myriad flowers and twinkling, glittering lights —a living, speaking record to the years to come of their reverence, devotion and love. After the blessing of the statue by Rev. Fr. Rector, came the procession ending the cermony.

On Sunday, December the 11th, the final celebration again crowded the church. The occasion was the united celebration and reception of members by all the Sodalities of the parish. The Sodalists, crowded almost the entire seating capacity of the church; while the aisles, the galleries, even the choir-loft, were filled with a reverent, worshiping throng. The church was a blaze of light. Sinuous gleaming lines of light followed the outline of the altar, and glowed and glimmered in the corners of the giant arches. High above the altar sparkled a solid cross of light. The altar was a bower of flowers and palms. Just above the tabernacle, in a central niche, focussing the gaze of all, stood the newly-erected statue

of the Queen of Heaven—the Sodalities' gift—against a blue background, glittering with tiny, luminous stars.

Row upon row of surpliced altar boys lined the sanctuary, and massed before the Blessed Virgin's altar was the surpliced male choir, which during the service sang beautifully the "O Salutaris" and "Tantum Ergo." The service opened with the blessing of a new banner on which is painted Müller's Immaculate Conception. Then followed the sermon by Father Aloysius Brosnan, S. J. Then came the reception of members. A most impressive incident was the recitation of the Litany by all the sodalists—a reverent prayer, voicing the faith which stamped them sodalists.

An elegant souvenir of the Jubilee Celebrations was issued by the college and church, which had a wide circulation and was much admired. It formed a large octavo pamphlet of eighty-six pages entitled "Our Lady Immaculate." Pieces in prose and verse about Our Lady, some by the members of the Alumni, though mostly by actual students of the college, filled its pages. It was illustrated by twelve full page half-tone pictures. One of these represented the statue of our Lady presented by the college sodalities, another the Banner of the Immaculate Conception unveiled on the feast; the remaining were copies of well-known Madonnas. The whole was dedicated to Our Immaculate Mother by the following inscription:—

MIↃCCCLIV . MCMIV

QVINQVAGESIMVS . JAM . VERTITVR . ANNVS

EX . QVO . PIVS . IX . PONTIFEX . MAXIMVS

MATRIS . DEI . MARIAE . CONCEPTVM

LABIS . COMMVNIS . EXPERTEM

SOLEMNI . DOGMATE . SANXIT

FESTVS . DIES

INSVETA . ANIMOS . LAETITIA . EXTOLLIT

SVAVISSIMA . INTEGRAT . GAVDIA

PVLCHER . DIES

SEMPER . HONORE . NOVO

SEMPER . NOSTRO . CELEBRABITVR . CARMINE

St. Peter's Church and College, Jersey City.

We labored very hard to have the grand Marble Altar uncovered for the Feast of the Immaculate Conception, but failing in this we got out an illustrated edition of our Monthly Bulletin which contains a description of all the improvements and a short history of the church from the beginning. This was distributed just before the Solemn Novena to Our Lady. The attendance at this Novena surprised every body in Jersey; for the church was crowded to overflowing with far more men in the congregation than women. Confessions were heard every day, and towards the end of the Novena so great was the crowd, that the ten priests could not hear them all though far into the night they labored and finally we were obliged to send many away. On the feast itself we were kept busy all morning till ten o'clock giving communion and finished with Solemn High Mass. In the evening there was a grand reception of members into the sodalities, and Solemn Benediction. During the Novena about two hundred children sang the hymns for the Benediction. On the last day we reorganized the sodalities.

The following is a list of the sermons and the names of the Fathers who helped to make the Novena such a success: —

SERMONS OF THE NOVENA

Wednesday, Nov. 30 — Rev. J. J. Wynne, S. J.

The History of the Dogma

"All generations shall call be blessed."—*St. Luke, i,* 48

Thursday, Dec. 1 — Rev. J. J. Lunny, S. J.

Graces granted to the Church since the Definition

"Now all good things came to me together with her."

Wisdom, vii, 11

Friday, Dec. 2 — Rev. G. A. Fargis, S. J.

The Place of the Immaculate Virgin in Catholic Worship

"The Queen stod on thy right hand."—*Psalm, xliv,* 10

Saturday, Dec. 3 — Rev. E. McTammany, S. J.

Catholic Instinct and the Immaculate Conception

"Thou art all beautiful, O Mary, and the stain of original sin is not in thee"—*Office of the Immaculate Conception*

SUNDAY, DEC. 4 — REV. P. H. CASEY, S. J.

MODERN TENDENCIES AND THE IMMACULATE CONCEPTION

"I will put enmities between thee and the woman."—*Genesis, iii.* 15

MONDAY, DEC. 5 — REV. B. KEANY, S. J.

SODALITIES OF THE IMMACULATE CONCEPTION

"He that made me rested im my tabernacle; . . . . and he said to me: Take root in my elect."—*Ecclesiasticus, xxiv,* 12 13.

TUESDAY, DEC. 6 — REV. A. G. BROWN, S. J.

TRUE DEVOTION TO MARY IMMACULATE

"Whatsoever he shall say to you, do ye."—*St. John, ii,* 5

WEDNESDAY, DEC. 7 — REV. W. O'B. PARDOW, S. J.

THE PATRONESS OF THE CHURCH IN THE UNITED STATES

"Thou art the honor of our people."—*Judith, xv,* 10

THURSDAY, DEC. 8 — REV. T. J. CAMPBELL, S. J.

BLESSINGS FORESHADOWED BY THIS GOLDEN JUBILEE

"Spes nostra, salve!"

THE SCHOLASTICATE AT WOODSTOCK.

As soon as the Jubilee was announced preparations were made at our Collegium Maximum to keep the Holy Year before the community. This was necessary as at Woodstock we have not those exterior means which help so much to keep up devotions in our churches. For this purpose the prayer composed by our Holy Father Pius X., was translated from the Italian, printed, and distributed to all. It was recited in public after the Mass in honor of the Immaculate Conception on the eighth of each month, and at Benediction each day of the Novena in preparation for the Feast. Besides, in allotting the sermons to be given in the refectory during the year, care was taken that subjects should be assigned treating of our Lady and her glorious prerogative. Two exhortations were given in the month of May by the Spiritual Father on the Encyclical of Pius X. proclaiming the Jubilee, especially insisting on his teaching that all graces come to us through Mary. During the month

of October the Parish church was kept opened on Sundays and Thursdays till dark and the three visits required were made by all. By these different practices we were constantly reminded of the Jubilee and prepared for the Feast. For the Feast itself, as we could not in our quiet scholastic home have a great public manifestation, it was decided to honor the Jubilee by a solemn Academy in honor of Our Blessed Mother, Mary Immaculate. This was held on November 6, 1904. The programme, which we give in full, was as follows:—

GOLDEN JUBILEE

OF

OUR BLESSED MOTHER MARY IMMACULATE

CELEBRATED AT

WOODSTOCK COLLEGE,

NOVEMBER 6, 1904.

"And thou shall Sanctify the fiftieth year. . . . . for it is the year of Jubilee." *Lev. xxv.* 10.

PART FIRST

"I will put enmities between thee and the woman." Gen. III. 15.

Invocation	AVE MARIA	*Gounod*
	ORCHESTRA	
Latin Ode	BEATAM ME DICENT	MR. T. KING
	The Immaculate Conception before the Council of Trent	
	MR. H. J. LYONS	
Quartet	"O THOU OF FLOW'RS THE FAIREST	*Pache*
	FF. ROCHFORT, DRUM, MESSRS. FLEMING, MCDONOUGH	
	The Immaculate Conception and the Society of Jesus	
	MR. P. V. ROUKE	
Romance	SPRING'S AWAKENING	*Bach*
	Trio	
	MESSRS. J. A. MURPHY, J. F. MURPHY, H. BROCK	

PART SECOND

"Hail, full of Grace." Lk. I. 28.

Solo	O GLORIOSA VIRGINUM	*Danks*

FR. W. M. DRUM

English Ode	MASSABIELLE	MR. F. X. FINEGAN

Definition of the Dogma of the Immaculate Conception

MR. T. B. CHETWOOD

Chorus	MAGNIFICAT	*Wiegand*

CHOIR

The Immaculate Conception and Modern Times

MR. J. A. MULRY

Reverie	THE ANGEL'S SERENADE	*Braga*

ORCHESTRA

"The Lord possessed me in the beginning of his ways, before he made anything from the beginning; therefore, ye children, hear me: Blessed are they that keep my ways."

PROV. VIII. 32 ff

The Academy made a deep impression on those who were present and the poems and essays were much admired. Mr. T. King's Latin Ode appropriately opened the Academy after Gounod's Ave Maria by the Orchestra. Mr. Lyon's essay on "The Immaculate Conception before the Council of Trent" was an interesting and valuable sketch of the history of the dogma, and Mr. Rouke's on "The Immaculate Conception and the Society" was a revelation to many of the earnestness with which our theologians had combated for the doctrine and our Blessed and Holy Ones had prayed and did penance for its promulgation. It is rare indeed that a poem makes the impression on an audience that Mr. Finegan's poem on "Massabielle" made on those who had the good fortune to hear it. One of the professors, a poet himself and an excellent judge, suggested that it be sent to "The Messenger." This was done and the editor pronounced it well worthy of this magazine. It was chosen in preference to several other poems by well known writers and appeared as the first article in the December number.

Mr. Chetwood's essay was a description of the time of the Definition of the Jubilee, fifty years ago, and Mr. Mulry's "The Immaculate Conception and Modern Times" was an eloquent study of what Mary had done for our age and the hopes that her Immaculate protection promised for the future. The music was most appropriate and helped much to add to the praises of Mary Immaculate which was the object of the Academy. All left the library, where the Academy was held, pleased with what they had heard and more than pleased that Our Immaculate Mother and Queen had been so worthily and so eloquently honored by her devoted sons at Woodstock.

The novena in preparation for the Feast was a solemn one with Benediction each evening. On the three last days the triduum for the Renovation took place and the instructions and the closing exhortation were all on Mary Immaculate. These days helped to prepare our hearts for the Feast, all the more as our celebration had to be for the most part interior, without that exterior display which marked its celebration in our churches and colleges.

The Novitiate of St. Andrew.

The Feast of the Immaculate Conception was celebrated at St. Andrew-on-Hudson in a simple, but devotional manner, there being little of those exterior manifestations which characterized the celebration of the Feast in the outside world. In addition to the regular Novena before the Feast, there was the triduum in preparation for the renovation of vows, conducted by Father Pardow. The only subject for contemplation during these three days was the Mother of God, and hence the exhortations were drawn from the mysteries of her life, principally the Annunciation and the Visitatian. The Novices devised a means for the increase of devotion by the erection of a shrine in honor of Our Lady in the Domestic Chapel; a statue some five feet in height, placed upon artificial rock and tastefully embowered in boughs of cedar and pine, gave evidence of the care taken by the Novices in honoring their Mother. In accordance with the require-

ments for gaining the Jubilee Indulgences, three distinct visits were made to the Domestic Chapel by the various grades of the community, and the appointed prayers were recited for Our Holy Father's intention.

Appropriate sermons were delivered in the refectory by a Novice and a Junior, respectively.

Boston, St. Mary's Church.

In accordance with the wishes of Superiors, a votive Mass was said on July 8th at 7 o'clock. In the evening the Rosary was recited—a short instruction on the Immaculate Conception was given and Benediction of the Blessed Sacrament followed. This same order was observed on August 8th, Sept. 8th (votive Mass), Oct. 8th, Nov. 8th. Father Palermo, S. J., preached in August, September and October and Father Francis Casey, S. J., preached in November. On November 30th a novena in honor of our Lady began and on each evening a short instruction, appropriate to the occasion, was delivered.

On December 8th Solemn High Mass was celebrated. In the evening musical vespers were sung by the choir. The "Tantum Ergo" and the Hymn of Praise were sung by the Boys' Choir of forty voices. Father Charles Macksey of Georgetown University, preached on the occasion, explaining most clearly the dogma of the Immaculate Conception and the right of the Church to proclaim it an article of Faith.

On Sunday evening within the Octave there was a general reception into the various Sodalities.

The parochial school children were not unmindful of our Lady. An altar was erected on the stage in our Hall and on it a statue of our Lady was placed. The decorations of the altar were in great taste. Candles were lighted. Hymns were sung. Short papers, proclaiming the praises of Mary were read. This took place on the 7th of December. On the Octave of the Feast, the children marched from the school to the church which they entered and marched around twice, singing the Litany and hymns to Our Lady. Father Richley preached to the little ones, and at the shrine the act of consecration was read.

The Messenger.

In order to commemorate the Jubilee of the Dogma of the Immaculate Conception, the Fathers editing "The Messenger" and directing the Apostleship of Prayer carried out the following programme:—

Firstly: They had a series of articles in the "Messenger" beginning in the July number, written by Father Brosnan, professor of theology in Woodstock. These articles ran through four numbers.

Secondly: They recorded in this same periodical every month, in the Chronicle, special celebrations in honor of this event in every part of the world.

Thirdly: They addressed to all pastors and superiors of schools within the territory of the New York-Maryland Province who have not yet established Sodalities of the Blessed Virgin in their parishes or schools, or, if they have Sodalities, have not aggregated them to the *Prima Primaria*, an invitation to erect and aggregate Sodalities. Many pastors responded to this invitation, and the aggregations were more numerous last year than in any other. There were 110 aggregations in the territory of our Province; 93 under the title of the Immaculate Conception.

Fourthly: In the "Messenger of the Sacred Heart," issued to 25,000 persons every month, and in the League Leaflets, issued to 1,500,000 persons every month, they emphasizied the practices of the Apostleship of Prayer which are specially intended to honor the Immaculate Mother of God.

Fifthly: They issued a special Leaflet, containing the prayers in honor of the Immaculate Conception, composed and indulgenced by Pius X, the words of the definition of the dogma, taken from the Bull "Ineffabilis Deus," the Collect of the Mass of the Immaculate Conception, the hymn for matins of the feast and the summary of the Indulgences granted for the feast by the reigning Pontiff.

Sixthly: They have issued in pamphlet form, as a number of the "Catholic Mind," the Encyclical of Pius X. on the Immaculate Conception.

Seventhly: They agreed to speak of the Immaculate Conception of the Blessed Virgin Mary, and the singular benefits which have come to Christendom in consequence of the definition of the Dogma, in all their sermons, instructions, triduums and retreats.

EIGHTHLY: At the Shrine of our Lady of Martyrs, at Auriesville, N. Y., which is under their charge, they had at every Pilgrimage during the summer, some special commemoration of this great mystery, and of the Jubilee of the definition of it as a Dogma.

HOLY TRINITY CHURCH, BOSTON.

Before the feast of the Immaculate Conception a novena was held; the last three days of this novena and the feast itself were celebrated in a still more solemn manner by devotional exercises and sermons. While these services did not much differ from those held in other churches, Holy Trinity may justly be proud of a celebration in honor of the Immaculate Virgin which was its own and in many ways unique, namely the performance of a beautiful Cantata with splended tableaux, given by the Young Ladies' Sodality. Under the title "Rosa Mystica" the life of the Blessed Virgin was illustrated in music, poetry and tableaux. Nearly fifty persons took part in the ten tableaux which represented the principal scenes of the Virgin's life from the Annunciation to the Assumption. The tableaux were arranged after the best and most famous religious pictures of great artists; in one there were as many as twenty-five characters. The costumes had been made specially for the occasion under the personal direction of two of the ablest experts of the city. The expense for the costumes and new sceneries—amounting to several hundred dollars—were cheerfully defrayed by the former members of the Young Ladies' Sodality who acted as patronesses. The Jubilee performance on December 5 was a very great success, the hall was crowded to the doors and many were content to stand in the aisles. Secular priests and laymen, among them several highly cultured people declared the tableaux to be real pieces of art and the best they had ever seen. Flattering as such comments are, they had in no way been sought; the only object of the performance was to impress the spectators with the sublime and touching beauty of the life of the Blessed

Virgin. The attitude of the audience and their subsequent comment showed that this object had been fully realized, and that a deep and indelible impression had been made. By general request the performance was repeated twice, on December 18 and January 6, with a success fully equal to that of the first exhibition. Pictures of several tableaux were made and widely spread in the parish, particularly that of the last tableau; "Mary Immaculate as Queen of Virgins." These pictures will be beautiful souvenirs of the Jubilee in our families.

Holy Trinity Church,

Georgetown, D. C.

The preparation for the jubilee of the promulgation of the dogma declaring Mary's Immaculate Conception, began some months prior to the feast. Mass was said each month on the eighth or as nearly as possible, while the people were frequently reminded of the spiritual graces to be obtained, and frequently exhorted to renew their love and devotion to the Mother of God. The majority of the parishioners showed by their earnestness that they were eager to obtain the graces afforded by the Jubilee, and thronged the confessional, despite the bad weather. Immediately preceding the festival a solemn Triduum was announced, and the congregation attended in edifying numbers. The Triduum was preached by Fathers Coppens and Harlin, and closed each evening by prayers and Benediction. On the evening of the 8th over sixty were received into the sodality. Father Duane gave the closing sermon, which was a learned and instructive discourse. He spoke of God's great care in the selection of the various materials for the construction of the Ark of of the Covenant of the Old Law, and then made a fitting comparison of Mary as the Ark of the Covenant of the New Law. After services, large numbers flocked to the University to witness the grand illumination, while many found their way into Gaston Hall to hear Mary's praises expounded in prose and song, by distinguished laymen.

St. Aloysius' Church, Leonardtown.

The Jubilee was observed in a manner to give great honor to our Immaculate Queen, and in a way also worthy of the Society and the best traditions of the Catholics of St. Mary's County. Missions were conducted at St. Aloysius, St. Joseph's, St. John's, and at the newly dedicated chapel of the Holy Angels. It is safe to say that between six and seven thousand approached the Sacraments of Penance and Holy Communion. Many profited by the occasion of grace to make their peace with God, after having been strangers to the Church for years. On Dec. 8th the Jubilee was concluded with becoming ceremonies by Mass, Benediction and a sermon at Leonardtown. Thus we have every reason to feel confident that the Great Mother of Christ was pleased with the honor shown by her faithful children in this, the cradle of Catholicity in the United States. Certainly the sons have in nowise fallen short of the pious zeal of their forebears, who made the first settlement at St. Mary's, (as we learn from the interesting narrative of Father Andrew White) to give glory to God and in honor of the Immaculate Conception of His Blessed Mother.

Church of St. Ignatius and Loyola School, New York.

The observance of special devotions in honor of the Jubilee of the Immaculate Conception culminated on the eighth of December in a grand manifestation of piety. Over twenty-nine hundred persons received Holy Communion on the Feast in our church alone. Preceding the Feast there was a novena in honor of Our Blessed Mother, which consisted in the Benediction of the Blessed Sacrament each evening accompanied by the recitation of the rosary and Litanies and a short discourse on Our Lady. During the year the Mass of the Immaculate Conception was sung on the eighth of each month, if it fell on Sunday, otherwise on the Sun-

day immediately following. On these occasions frequent reference was made to the Dogma in the sermons. On the Sunday nearest to the eigthth of December a special sermon was preached on the Immaculate Conception, its doctrine and privilege being particularly explained.

Altogether the Jubilee caused a noticeable Catholic revival, and we feel sure that it brought new joy to Our Blessed Mother in heaven.

THE JUBILEE IN THE PARISH SCHOOL.

A remarkable feature in our celebration of the Jubilee year was the part taken by the children of the Parish School. In this church our children attend Mass every day—not by obligation but from choice. This is rendered easy by the fact that the school building is next the church, and that Mass is said at half-past eight. During the year every month when we could, the children being told to be punctually on time, we had our Mass of the Immaculate Conception on the eighth. During this Mass the children sang and Benediction of the Blessed Sacrament was given at the end. The Mass of the Immaculate Conception granted during the novena was also said at half-past eight. All the little people were there on Saturday morning—the weekly holiday—as well as on the other days, and the Mass was followed by Benediction. The Solemn High Mass of the Feast was at ten o'clock and the public school children were told to be all present. And so they were. After the Benediction we recited the Divine Praises, repeating "Blessed be the Holy and Immaculate Conception" three times, to which the children answered with a will.

THE LOYOLA SCHOOL.

Preparation for the feast of the Immaculate Conception began immediately on the publication of Archbishop Farley's letter announcing the Jubilee and declaring the privileges granted by the Holy Father. On the eighth of February the boys assembled in the college chapel, and, after a short instruction, assisted at Mass and at Benediction. This they did on the eighth of each successive month, the vacation months excepted. Twice the eighth fell on a Sunday and once on a Saturday—the weekly holiday—but on each occasion the boys were on hand, in some cases at the cost of considerable personal inconven-

ience. Towards the end of October groups were organized so that some boy, or group of boys, should go to communion each day of the month preceding the great Feast. On the Feast itself there was a general communion.

One feature of the preparation deserves attention. Sometime in November an appeal was made to the boys by Father Walsh, S. J. in behalf of his Italian children. The St. Vincent de Paul Society of the Society of the School took up the matter as a part of their Jubilee work and called a meeting of the School. At this meeting committees were appointed; one to secure cash contributions; another candy; a third, toys, and a fourth, clothing. The response was generous and was a substantial help to Father Walsh.

Old St. Joseph's Church, Philadelphia.

Early in the year of Jubilee, on receiving our Very Rev. Father General's letter requesting that something should be done to honor the golden anniversary of the promulgation of the dogma concerning the Immaculate Conception of the Mother of God, the question naturally arose as to what ought, or might, be done here to honor fittingly so important an event. There was a time when we boasted of a college and a learned staff of professors who could grace the occasion with the productions of their eloquence and poetic fire, but those days have passed away, and Alma Mater is now honored in the glory of her offspring, St. Joseph's College.

Still the old cradle of Catholicity in Philadelphia, the mother of all the churches in this city, the parent too of the sodalities erected within its limits—has yet a noble mission to fulfil in the hearts of her many Catholic children who flock to her from all sides, and she holds to-day a venerated niche within their memories. For the Fathers in charge of St. Joseph's it did not take long to decide upon what was to be done. As years roll by they leave their marks of decay not only on individuals but

also on things, and 'Old St. Joseph's' was not favored by any exemption from the general rule. Hence the conclusion reached was that the Church should be renovated and thus be made doubly beautiful and attractive in honor of our Queen Immaculate. To accomplish this end the Fathers turned with confidence to the Children of Mary, the Sodality. The sodalists generously seconded the efforts of the Fathers and to-day 'Old St. Joseph's' is a real shrine, drawing to its portals saint and sinner.

The work of renovating the interior of the church was began in July and was completed a short time before the feast of the Immaculate Conception. The general features of the church have been preserved, since they had became familiar and endeared to the hearts of its frequenters; but a great deal has been done to enhance their beauty and to add to their attractiveness.

The frescoing of the walls and ceiling has been carried out in the best taste, and displays a high degree of art in the exquisite blending of colors. The statuary and the altar were cleaned, and the organ loft and sanctuary painted in ivory and gold. The floor of the sanctuary has been enlarged and together with the passage in front of the railing laid in mosaic. This harmonizes perfectly with the spotless Italian marble that forms the top of the rail about the sanctuary, the supports of which are of the same marble known as Berche Stazzema, its hue being a soft yellow run through with dark blue veins. Alterations have been made also in the electric lighting with excellent effect. Artists have retouched the paintings for which St. Joseph has been famous for generations. Of these the best known is probably that of the "Flight of St. Joseph into Egypt," painted by Costagini, much of whose work adorns the dome of the Capitol at Washington. This is the central piece of the fresco, while at the four corners are representations of the evangelists. Another hardly less well known picture is that of the "Crucifixion," copied from the celebrated painting by Rubens. This is above and to the rear of the altar. To the left of the high altar is Our Lady's Shrine with the picture of Our Lady of the Wayside This shrine has been beautified with additional decorations and adorned with electric lights, and on the wall near it has been placed the tablet that commemorates the Jubilee of the Immaculate Conception. It is of the purest Italian marble and on it is carved the following tribute to Our Lady:—

DECEM · TRANSACTIS · LUSTRIS

—

EX · QUO · PIUS · IX · PONT · MAX

INFALLIBILI · ORACULO

MARIÆ · PRIMORDIA

IMMACULATA · PRONUNCIAVIT

SODALES · MARIANI

IPSO · JUBILÆI · ANNO

TEMPLI · ADYTIS · EXORNATIS

FACTI · VOTORUM · TESTEM

HUNC · LAPIDEM

POSUERE

— — —

ANNO · M · CM · IV

Under this tablet are placed the names of all those who contributed to the work and are numbered as benefactors.

We come now to the spiritual part of the celebration. During the Jubilee year the Mass of the Immaculate Conception was sung by the children on the eighth of each month, and in the evenings a short discourse was delivered which was followed by Benediction of the Most Blessed Sacrament. On the afternoon of the third Sunday of November the men of the parish headed by the pastor, Fr. Byrne, marched in procession to the Cathedral for the three visits prescribed by our Holy Father. Before the feast a novena was preached by Father Joseph Zwinge, S. J., in the church, while the school children made one in their respective classes, besides singing on the feast itself a special Mass which they had prepared for the occasion. The re-opening of the church brought together from the most distant parts of the city many of the old members who had not met for years. Their meeting was a veri-

table love feast. All seemed to be proud of the old home, and glad of the opportunity of meeting again and worshipping once more in the temple hallowed by so many pious memories. Solemn High Mass was celebrated by Father M. F. Byrne, S. J., assisted by Father John B. Nagle, S. J., as deacon and Father Thomas A. Reid, S. J., as subdeacon. Father Edw. Corbett, S. J., acted as master of ceremonies. Before the Mass the blessing of the shrine of Our Lady of the Way took place and coincident with the services was the opening of the Forty Hours' Devotion. In the afternoon of the Sunday following the feast, the children, directed by Father Corbett, had celebrations which consisted in the singing of hymns, and the recitation of prayers and the act of Consecration to the Mother of God. The Sodalities held their celebration in the evening. This was carried out with much splendor and in a manner befitting so glorious an occasion, nearly one hundred new members being added to their already goodly number. The program was as follows: 1. Litany—Six girls. 2. Hymns, the Sign of the Cross. Immaculate, Immaculate. 3. Reception. 4. Come, Holy Ghost. 5. Hymn, Lady of the Wayside. 6. Sermon. Father Edward M. Corbett, S. J. 7. Hymns, Chapel. Mary's Praise—Jesus and Mary. 8. Benediction. 9. Holy God.

Perhaps no church has done more in the past to spread devotion to Our Blessed Lady than 'Old St. Joseph's,' and the work that has been accomplished, has been brought about to a great extent by the fervent and faithful cooperation of its sodalists. Their sodality, the parent of all the sodalities in the city, is said by good authority to have been the first in this country organized outside college limits. Established by Father Barbelin in 1841, it quickly gathered into its fold pious souls from all sections of the city. Steadily it grew with the lapse of years; its maturity saw the realization of the splendid promises of its youth; and though the number of St. Joseph's parishioners has diminished greatly in the course of time, no diminution is observed in the number of its sodality members, or in the fervor that characterizes their meetings. To day, as of old, their gathering fills this dear temple of God and their piety and their devotedness that spread the sodality's influence far and wide in the days that are passed, shone with undimmed lustre on the happy occasion when they offered the tribute of their loving hearts to their Queen and Lady in their jubilee celebration.

St. Ignatius' Church,
St. Inigo's.

The formal celebration of the Jubilee by means of small missions, in the form of triduums, could not be undertaken by us. No doubt such a mode of procedure would have been productive of great results; but Father Fullerton's sickness and death, which occurred just at the time when such a programme should have been mapped out, and the difficulties of the situation for us who had hardly been on the ground a month, rendered it impracticable to do more than clearly explain the matter and advantages of the Jubilee in the seven mission churches and urge upon the people earnest and grateful zeal in availing themselves of the great graces proffered them during such a period.

We preached the Jubilee on the Sundays in each of the several churches—informed our flock of their duty of thanks and praise for so great a manifestation of God's love for us in the Immaculate Conception of our Blessed Mother, of the rich harvest of supernatural help to be gathered for their souls should they comply with the conditions required by our Holy Father.

The response of the people was generous. In fact, they made the Jubilee in the old fashioned way which seems to be theirs by inheritance—i. e. when a celebration of the kind is proclaimed and pious exercises are to be performed, all look upon it as something to be done as a matter of course. Judging from the number of confessions and communions, and from questions about the Jubilee asked by individuals, the majority of the faithful of this old mission availed themselves of the benefits afforded them. Within the prescribed periods—three months—the number of confessions and communions exceeded the gross number of souls in the mission.

In addition to the above general outline, examples of the sincerely deep piety of many of the people—negroes especially—were noted. In fact, a sense of humiliation comes over us, when our numerous failings are thrown into contrast with them. We are taught that there is no obligation of hearing a Mass of precept where an inconvenience moderately great exists; but our parishoners seem not to regard distance and the bad state of the roads as too great an inconvenience, when their religious duties are in question. A large number of them not possessed of the comfort of vehicle and horse, in their eagerness to make the Jubilee, walked six and eight miles

over muddy roads, and sometimes in bad weather. Some even fasted on the day they performed their feat of Christian self-sacrifice. We grumble about their failures in many things, yet it is a consolation for us to know that such a practical realization of their religion animates them. These are the chief points worthy of mention.

St. Thomas' Manor

Our celebration in honor of the Jubilee of the Immaculate Conception began in August with a triduum conducted by Fathers Devitt and Chester. There were over three hundred communions, a very large number for this remote country place. The fervor of the people continued during the time prescribed by the Ordinary for making the Jubilee. It was planned to celebrate the day itself in a solemn manner, but on account of the grand celebration at Georgetown College, priests from Baltimore and Washington could not be obtained, so we could have only a Missa Cantata, and a sermon by Father Chester.

Bowie—Maryland.

The Golden Jubilee of the Immaculate Conception of Our Blessed Lady was celebrated in the Ascension Church, Bowie, by a mission, given during the month of October by Father Francis T. McCarthy, S. J., of St. Aloysius Church, Washington, D. C.

Before the opening of the mission the people were also urged to avail themselves of this opportunity as the proper time to make visits to the church and to comply with the other conditions, necessary for gaining the plenary indulgence, granted during this year to all the faithful by Our Holy Father Pius X. This was to be the first mission ever given in our church since we removed from Whitemarsh, to take up our permanent abode in our new residence at Bowie.

The mission was well attended, not only by the members of the congregation, but also by many from the Sacred Heart Church, Whitemarsh, as well as from the Holy Family Church, Woodmore. Many non-Catholics were regular attendants at the evening service.

At the 8 o'clock Mass on the last day of the mission, all the children, who were found sufficiently instructed, made their First Holy Communion, and were enrolled in the Confraternity of Our Lady of Mt. Carmel. The children had been prepared for this during the year by two Sisters of the Mission Helpers, who had for this purpose been coming down from Baltimore every Sunday. These Sisters were also present, and took charge of the children on the morning of their First Holy Communion.

The exercises of the mission, especially the ceremonies of the last day, including the childrens' First Communion and the Solemn Papal Benediction, were deeply impressive and highly appreciated by all present.

Mission of Our Lady of Loreto for Italians, New York City.

Throughout the year devotions in honor of our Immaculate Mother were held on the Sunday following the eighth of each month, and they were always well attended. The sodalities and the school children made the prescribed visits to the churches accompanied by their teachers. They marched in the streets two by two and their good behavior during these little pilgrimages and their earnestness during the prayers were remarked by many. In preparation for the Feast a novena was preached by Father Romano. The Feast day itself was kept with all possible solemnity. The church was crowded during all the early Masses and almost everyone seemed to go to Holy Communion. The church was well filled at the High Mass and the people kept coming and going all day as on days of exposition.

In the evening the church was overcrowded and many had to be turned away. The service began with the Rosary after which Father Genaro preached. A reception of new members into the Sodality of the Children of Mary then took place and after the conferring of medals and diplomas the act of Consecration was recited in unison. The ceremony concluded with Benediction and the singing of the "Magnificat" by the entire congregation.

Jamaica Mission

At the beginning of the Jubilee Year the following programme of what was to be done in honor of the Immaculate Conception was determined on and issued to all the missionaries:—

The following are the principal heads of what has been determined upon here in Kingston, in order to honor the Immaculate Conception during this the Jubilee Year of the promulgation of the dogma. The missions outside Kingston will adopt whatever in the programme they may be able to fix upon in surroundings which, as a rule, are much more difficult.

I. Every first Sunday of the month at the evening service a sermon on the Immaculate Conception.

II. Every third Sunday of the month at the evening service a sermon on our Lady and Benediction of the Blessed Sacrament.

III. A novena of prayers, sermons and Benediction of the Blessed Sacrament immediately preceding the Feast of the Immaculate Conception.

IV. A solemn procession and reunion of all the Sodalities of our Lady on the same Feast.

V. A general Communion of all the Sodalities of our Lady on the Feast.

VI. An endeavor to bring about during this year a large increase of membership in all of our Lady's Sodalities.

VII. The obtaining of a new marble altar with life size marble statue of the Immaculate Conception; to be unveiled and blessed on the Feast Day.

VIII. The erection of a grotto in honor of our Lady of Lourdes on the church premises in the heart of Kingston.

IX. The building of a memorial Hall and rooms for the use of the Sodalities.

X. The taking of an active part by the Sodalities in all the works of zeal and charity which are under the auspices of the Church, for instance, the St. Vincent de Paul Society, the organization of the Ladies of Charity, the Convert Class, the Sunday School, the Apostleship of Prayer, etc.

These different points were all faithfully carried out. The Memorial Hall, mentioned in No. IX. was completed in April.

At Kingston the Jubilee Year was brought to a fitting close by a Novena and Triduum in preparation for the Feast of the Immaculate Conception. These were very

creditably attended. The Feast itself was solemnized by the celebration of Pontifical High Mass at which Father Harpes was Deacon; Father Rodock, sub-Deacon; Father Gregory, assistant Priest; and Father Roche, Master of Ceremonies. There were over 1000 Holy Communions. All the Sodalities of men and boys, ladies and Little Children of Mary, took part in these and approached the Holy Table wearing their ribbons and medals.

In the evening, at 6.30 P. M., Solemn Pontifical Benediction was given. The sermon on Our Lady's singular privilege was delivered by Father Raley. The Te Deum closed the exercises.

On Sunday afternoon, the 11th instant, a special Jubilee Service brought together all the sodalities and a crowded church. The Ladies' and Men's sodalities with their candidates filled the Lady Chapel. The boys were placed in the Sacred Heart Chapel, into which they marched, preceded by their banner of St. Aloysius Gonzaga. At 3.30 P. M. the long procession of over 500 white-robed, white-veiled girls, each carrying a bouquet of white flowers, filed into the Church by the Duke Street door, preceded by the statue of Our Lady crowned with white Christmas blooms and rising from a mound of snowy flowers.

When all had taken their places and the statue was in the Sanctuary, Father Harpes, preached a discourse on the joys and privileges of these Jubilee Celebrations for us Catholics, and our fulfilment of her prophecy of 2000 years ago. Then followed the reception of Candidates into the various Sodalities: St. George's College boys, 25; Boy's Sodality, 27; Men, 45; Little Children of Mary, 23; Ladies' Sodality, 67—a total of 184 received.

Benediction of the Most Holy Sacrament closed the exercises, after which the white-robed procession returned in same order to the Franciscan Convent, minus their floral tributes, which they had left massed around the Lady Altar and on the altar-steps of the Sanctuary during Benediction.

A word on the beautiful new Lady Altar: This is of white polished marble and onyx, of most chaste design. It is a most fitting and enduring memorial of the tribute of loving devotion presented to our Immaculate Mother during this Jubilee year.

MISSION OF CANADA

SCHOLASICATE OF THE IMMACULATE CONCEPTION, MONTREAL.

Had you been in Montreal the last two days, Dec. 5th and 6th, you had witnessed at Our Scholasticate of The Immaculate Conception in celebration of our Patron's glorious privilege, and of the Jubilee of its definition, an Academy worthy and characteristic of a Jesuit Scholasticate. The wisdom with which it was planned, the hard work with which it was carried out, the theological learning and accuracy with which its subjects were treated,—all reflected the genuine devotedness of St. Ignatius' sons to our Virgin and Queen Immaculate. It was intended as a solemn and sincere act of devotion as well as an intellectual exhibition of this grand dogma of our Faith. The Academy, however, proved besides a source of joy and edification to her faithful friends; for not to mention its effects on the whole community, in which it could not do otherwise than stimulate devotion, it attracted to our beautifully decorated Hall and Refectory, besides Rev. Father Superior, several notable visitors, among whom were the Rt. Rev. Bishop of Joliette; Mgr. Racicot, Administrator of this archdiocese; Franciscans, Redemptorists, Oblates, Viateurs, Members of secular clergy, and the Rectors and Faculties of our colleges in the city and that of Laval University, in all of whose eyes these various sessions must have reflected much credit upon the participants and prime movers of the Academy. Though the theological aspect of the Dogma was everywhere the great and absorbing theme, yet the seriousness of thought was relieved at various intervals by the rendering of music, which expressed most fully the ardent sentiments of piety and devotion aroused by the considerations of so excellent a theme. It was most carefully prepared and rendered with much skill and feeling, all in harmony with the dominant thought and circumstances.

Between the different essays will be found a list of these selections, which assuredly played an important part in this grand solemnization of the Jubilee. A perusal of the programmes will bear out, I think, this my honest and personal appreciation.

The illuminated programme was a specimen of the fine quality of the work done by the College Printing Press, —an institution that owes much of its efficiency and development to the intelligent, edifying and zealous Brother Bourassa, who has contributed his share to the present celebration of Our Lady's high prerogative by the excellence of his printing.

The large illuminated programme, intended as a souvenir of the celebration, was of quarto size and contained ten pages. The cover was adorned with a beautiful engraving of Mary crushing the serpent under her feet, around it was a border of blue and gold and below was the inscription, "Ipsa conteret caput tuum." Within the cover was the poem of Father Davrout and a detailed programme of the dissertations, the texts from Scripture being given in full. The last page contained the order of the exercises and the musical programme.

Father Roux, professor of Sacred Scripture, who had full and personal charge of these Academic efforts has kindly contributed to THE LETTERS, the following note, setting forth the purpose of the various essays:—

"It was the aim of Our Academy to present a history, at once brief and as complete as possible, of the dogma of the Immaculate Conception. Three main divisions divided our theme: (1) The Immaculate Conception expressed in the Holy Scripture; (2) In the Tradition of of the East; and (3) In the Tradition of the West. Holy Scripture reveals Mary to us as a co-redemptress, first "in ordine intentionis," then "in ordine executionis," and lastly "in ordine applicationis": wherefore she is, in her conception, immaculate. Two essays, one in French, another in English read, the one at dinner and supper of the first day, the other at the same meals of the second day, had for scope, by the interpretation of the Scriptural testimonies from the texts cited in the programme, the establishing of the part played by Mary in the work of the Redemption, and of placing in evident relief the proof which followed thence of her Immaculate Conception.

"Two evening sessions of the Academy were devoted to the arguments from tradition; the Tradition of the East was set forth on the first evening. This tradition embraces the testimonies of the Fathers and the liturgy

of the East, along with those witnesses which followed the schism. We have divided the tradition into epochs of implicit and of explicit belief, and again into subdivisions, which set forth the argument, and form the subjects of special papers. The second evening, we followed, in the treatment of the Western Tradition, the same plan of epochs and their various subdivisions; the testimonies of the Fathers, the theological discussions, the Church teaching and the Church taught."

A glance at the programme will suggest the whole outline of the argument as developed in the six sessions. For all of which the mind is predisposed by a perusal on the first page of a poetical strain—a "Magnificat" which the Immaculate is made to sing, as back before the ages, she views her rich stores and wealth of graces and gifts in the eternal decrees of the Father. It is from the able pen of one already known, through his two summers at St. Andrew-on-Hudson, and therefore dear to many of the youthful members of our province. This sacred ode of rich Alexandrines drawn from the Book of Wisdom, Father Davrout has entitled: "Immaculée."

The following are the Programmes :—

A. M. D. G.

LE DOGME

DE L'IMMACULEE CONCEPTION

DANS

LA TRADITION

DISSERTATIONS

AUX

SEANCES DU SOIR

PREMIERE SEANCE

Prologue.....F. BONCOMPAIN

TRADITION ORIENTALE

La nouvelle Ève.....F. BROGAN

La pleine de grâce.....F. MADORE

Accepit eam discipulus in sua .....*chœur*.. .....J. MASSENET

La toute sainte.....

L'Immaculée.....F. BERNIER

Témoins posterieurs au schisme.....F. GENDREAU

L'Assomption, chœur de la "Vierge".....J. MASSENET

Fête de la Conception.....F. LALIME

Marie dans les poèmes liturgiques.....F. BOLL

L'Orient aux pieds de la Vierge Immaculée.....GUILMANT

DEUXIEME SEANCE

TRADITION OCCIDENTALE

La nouvelle Eve.....
La pleine de grâce.....F. COLCLOUGH

La fiancée de Jésus-Christ.....
La temple du Verbe Incarne.....F. DUGRÉ

L'Immaculée et les siecles de guerre.....J. MASSENET
La fête de la Conception.....F. CORBETT

La grande Controverse.....P. BOURGEOIS
L'Immaculée et la Compagnie de Jésus.....GOUNOD
Église enseignante.....F. BELLAVANCE
Église enseignée.....F. SULLIVAN

Synthèse théologique.....P. WADDEL
L'Univers aux pieds de la Vierge Immaculée..chœur final..GUILMANT

A. M. D. G.

LE DOGME

DE L'IMMACULÉE CONCEPTION

DANS

L'ECRITURE SAINTE

LA CO-REDEMPTRICE

I

IN ORDINE INTENTIONIS

(*Gen.* 3, 15—*Is.* 7, 14—*Mich.* 5, 3—*Jer.* 31, 21, 22.)

II

IN ORDINE EXECUTIONIS

(*Luc.* 1, 38—*Luc.* 22, 7—*Luc.* 2, 22—*Jo.* 19, 25.)

III

IN ORDINE APPLICATIONIS

(*Luc.* 1, 41—*Jo.* 2, 3, *sqq.*—*Jo.* 19, 26, 27—*Act.* 1, 14.)

DISSERTATIONS

AU DÎNER ET AU SOUPER

PREMIER JOUR—*Travail français*.....par L. BONCOMPAIN, S. J.

DEUXIEME JOUR—*Travail anglais*.....par G. FÉRÉ, S. J.

Parish of the Immaculate Conception.

As our parish is composed in great part of workingmen and of the poor, it could not do anything in the way of grand processions and rich monuments to celebrate the Jubilee, yet the simple piety of our people certainly served to show how much they had at heart the celebration. Several days before the Feast a number of preparatory triduums were held and they were followed with great devotion. There was a triduum for men, another for mothers of families, another for young men, and finally one for young women. Each of these classes showed a remarkable constancy and devotion in following the exercises and each made in procession to the Cathedral the visits required for gaining the indulgence of the Jubilee.

On the morning of the Feast there was a general Communion and the day was kept as a real feast day. We had recommended each family to do something in honor of the Blessed Virgin and surely all corresponded to the invitation. Each dwelling down to the huts of the stone breakers was decorated with bunting, statuettes and anything else which could serve for an ornament. Our church had streamers stretching from the top of the steeple along the walls to the very end of the scholasticate. Flags mingled with decorations. The interior of the church was also elegantly decorated and well illuminated.

To the celebration during the day succeeded the great ceremony of the evening which was followed by the illumination. At seven o'clock the solemn close of the triduum took place with a procession of the Children of Mary and Benediction. The crowd was so great that it overflowed into the street and filled the sidewalks so that it was impossible to pass by the church. All wished to enter, one after another, to see once again the illumination and make a last visit to the Virgin Immaculate. In leaving the church the crowd circulated through the streets to see the exterior illuminations. These were general and some so excellent as to win the praise of even the non-catholic journals. As for decoration so also for the illumination our church was certainly not behindhand. Situated as it is upon an eminence which commands the whole city its brilliant illumination could be seen for several miles. On each facade an immense M written in electric lights lit up the neighboring streets. From

the spire streamers of light descended, passed over the church and the court yard and met on the facade of the scholasticate. Here they all converged upon a statue of Mary Immaculate placed upon the roof surrounded with flags and crowned with letters of fire. Such in a few words was our celebration. Our Fathers were well pleased with the devoted piety of their flock and these in return were proud that so many honors had been rendered to their Immaculate Patron. All will assuredly keep a holy and precious remembrance of these feast days.

The Novitiate at Sault-au-Recollet.

On May 15th, 1904 the Juniors at the Sault celebrated the Jubilee year by an Academy entitled, "Mary Immaculate—The History of a Dogma." Leaving to their elder Brothers to seek in Holy Scripture and Tradition the foundations of the dogma, they endeavored to present in grand outline its marvellous history. As appropriate for students of the humanities and of rhetoric they had recourse to eloquence, poetry, music, and art to portray Mary's glories.

The Academy opened with an introduction in which its object was briefly exposed. This was followed by an invocation to the Immaculate Virgin,—a duet set to music by Gounod. The Immaculate Conception of Carl Müller was then projected on the screen and several strophes in French commemorated the vision of St. John which the artist has so happily depicted,—"Mulier amicta sole, et luna sub pedibus ejus." . . . . It was the beginning of time—the Immaculate Conception in the thought of God. Next came the creation of man and his fall followed by the promise of the new Eve. A lyrical recitation described the scene of desolation and then the hope. Adam looking to the future hears the promise which is repeated from age to age. Moses, David, Solomon, Isaias sing one after the other of the "Ark of the Covenant," the "Queen in gilded clothing," the "Well-beloved Spouse," the "Virgin that shall conceive."

After the promise came the revelation of the mystery.

Here while a projection showed the Annunciation of Fra Angelico, a solo and chorus gave the Ave Maria of Gounod.

Mary had prophesied "All nations shall call me Blessed." It was appropriate next to show how this prophesy had been fulfilled in the course of ages. The field was large; so it was restricted to eloquence, piety and poetry. An essay on the Immaculate Conception in eloquence analysed two classical sermons of Bossuet and Monseigneur Pie, and two striking passages in honor of Mary's privilege were declaimed with an earnestness that made an impression on all present. Then followed a spiritual academy on the zeal which the Society of Jesus from its very birth had shown in defending this dogma. This part concluded with another essay on the "Immaculate Conception and poetry," in which the principle poets who have written of Mary were reviewed and extracts from some of their most touching verses given.

At last the hour had come to define the dogma. A dialogue between Pius IX., Cardinal Antonelli, and Very Rev. Father Beckx discussed the opportunity of the definition. Satan seemed more powerful than ever in the world, men were being lost by thousands; it was by Mary salvation came nineteen hundred years ago, it is through her that it will always come,—the age of Mary Immaculate will precede the age of the Sacred Heart. This was followed by a letter from an eye witness of the scene in Rome in 1854, when the dogma was defined by Pius IX.

How dear to her was the piety and faith of her children in her miraculous privilege, Mary herself deigned to reveal four years after, when appearing at Lourdes she replied to Bernadette, who begged to know her name, "I am the Immaculate Conception." It was, so to speak the assent of heaven to the definition. A piece of poetry "L'assentiment du ciel" recalled the apparition.

Finally a chorus celebrated the "Triumph of the Church through Mary Immaculate." After Pius IX., Leo XIII. and now Pius X. have put in Mary Immaculate the hope of the church, persecuted to-day by so many governments. It is through her that the Saviour will again be given to the world, by her that the Sacred Heart will reign,—"Ab initio creata sum, et usque ad futurum saeculum non desinam."

The Academy both in its conception and in its fulfilment was indeed a splendid tribute to Mary Immaculate,

The programme was elegantly gotten out with a half-tone of Müller's Immaculate Conception as frontispiece.

St. Mary's College, Montreal.

The Jubilee year could not be passed over by our zealous sodalists without some manifestation of their devotedness to Mary, and thus they were prompted to give a public proof of their love for their Patroness which came as a real surprise to our metropolis. On the night of November 29th the elite of Montreal's Catholic society filled the large hall of the Gesu for a literary and musical evening on the Immaculate Virgin. At eight o'clock Monseigneur Sbaretti, Apostolic Delegate, took the chair. He was surrounded by the Archbishop of Ottowa, the Bishop of St. Hyacinth, and a Maronite Bishop with more than three hundred priests and religious. It was not easy to interest so large and varied an audience especially in a religious subject, yet success was attained, for each piece was listened to with attention and heartly applauded.

The programme offered a real crown to the Virgin without stain. The dogma of the Immaculate Conception was beautifully exposed in a spiritual dialogue, which at the same time was an excellent and closely reasoned defense of the Catholic dogma. Tradition, miracles and the divinity of Christ were in turn attacked and defended with such clearness and force as to win hearty applause from more than one of the clergymen; while to the faithful were explained many truths not fully understood by them. The rest of the programme of music, poetry and eloquence, served as a setting to this piece. By the delicacy of the sentiments expressed and the skill with which they were interpreted the excellence of the subject was brought out and even enhanced. The closing scene took the audience by storm. The officers of the college cadets appeared on the stage in full uniform, sword in hand. The captain advanced and declaimed one of Père Coubé's most eloquent addresses, told his hearers what devotion to Mary was and what great men had practiced it. He showed that this devotion had taken root in the hearts and bore fruit in the acts of the first Canadians—Montcalm,

Maisonneuve, Dollard—whom he called knights of Mary; he recalled that St. Ignatius at Montserrat had laid his sword upon the Virgin's altar and then turning to his officers: "We are sons of St. Ignatius", he said, "let us do as he did." The lights were turned down and at the back of the stage appeared in projection the image of the Virgin crushing the serpent under her feet. Turning right about face our cadets, the captain at their head, saluted the brilliant apparition and two by two laid their swords at her feet. The audience showed their appreciation by long-continued applause. Monseigneur Sbaretti in conclusion complimented the students and called upon the Catholics of Montreal to show themselves ever chevaliers of Mary and men of principle.

The next day the journals of the city were loud in their praise. "The thought which dominated the whole séance", said our leading journal, "was itself a programme. Let us hope that it will be followed out and imitated. We live in a hurried age. Few of us have time to study and even think. Yet how important it is to be instructed, how good to reflect! The séance organized by St. Mary's College has instructed us on our duties to our country and at the same time upon one of of the most interesting and poetical dogmas of the Catholic Church."

One object of this tribute to our Lady, to which all former sodalists had been invited, was to announce the retreat to be given by Father Lalande in preparation for the Feast. Each evening, in fact, from the first to the eighth, the Gesù was filled by a crowd of men, both young and old, of the higher class who were desirous to make the Jubilee. On the Feast itself at the Mass of seven o'clock there was a general Communion and more than five thousand approached the holy table. Thirty of the students were received into the Sodality by Father Lecompte, the Superior of the Mission. In the afternoon there was a solemn blessing of a statue of the Virgin presented by those who had made the retreat and at night, in response to the wishes of the Archbishop, a grand illumination of the college and church.

LOYOLA COLLEGE, *Montreal.* The feast of the Immaculate Conception was fittingly celebrated. For many months past an invocation to Mary Immaculate had been added to the prayers before class; in more immediate preparation a private novena was begun in each class;

then a public Triduum during which the Litanies of the Blessed Virgin were sung each morning during Mass, and Benediction of the Blessed Sacrament was given every afternoon. On the feast itself, both sections of the Sodality met and recited the office of the Immaculate Conception and received Holy Communion. High Mass followed, and, in the afternoon, a sermon by a Sulpician priest, Rev. Dr. McShane, reception into the Sodality of thirty-nine new members and distribution of diplomas, after which solemn Benediction of the Blessed Sacrament. On this occasion the altars were decorated with natural flowers, in great part the gift of the boys. It has been observed that every attempt to give the religious ceremonies as much solemnity as possible, has been noticed and appreciated by the students, to whom all that strikes the senses appeals most forcibly. In the evening the boarders were taken out to see the illuminanations, a very edifying sight, as in Catholic portions of the city, the house not illuminated was the exception. The electrical display on the front of the college was spoken of in newspapers as one of the finest in the city.

St. Boniface, Manitoba.

Catholics are but one sixth of the Manitoban population, so that in Winnipeg and other places where the Protestant element predominates, the manifestations in honor of the Immaculate Conception were mostly confined to churches and convents. A few Catholic centres, however, and foremost among them St. Boniface, afforded Westerners a religious pageant that was fully worthy of the solemnity and deserves to be chronicled as a splendid act of faith.

St. Boniface is a small town of some 3,500 inhabitants, mostly French-Canadians, situated on the right bank of the Red River, opposite the great city of Winnipeg. We crave pardon for speaking of St. Boniface in such eulogistic terms, but we cannot help feeling legitimate pride in its achievement, as it is the place where is situated our only college in Western Canada. And yet we are not the only ones to have noticed the doings of the glad old town on the immortal eighth. On that night it achieved the astounding feat of provoking the admiration of its somewhat supercilious sister Winnipeg. Here is

how one of the Winnipeg dailies describes the St. Boniface illumination :—

"Seen from the bridges the old town, which seldom seeks to attract attention by display, caught the eye immediately by a cordon of variegated light which extended all the way from Norwood to Louise bridge. The hospital, the college, and the convents rose out of the darkness like some fairy castles, every window ablaze with yellow, red, or green lights. On nearer approach it was found that the stores and dwellings were nearly all illuminated in the same manner, the color effect being produced by colored paper spread over the panes. In many places also Chinese lanterns had been hung outside and would have reminded one of some garden party but for the snow on the ground and the cold breezes which made the ears tingle."

One word about our college. Its illuminated display was as effective as it was simple. The minister had set two candles burning before every window pane from cellar to garret. The effect was magnificent. Towering up in the background, the college was a blazing palace; its pure gleaming white standing out in bold contrast to the more subdued illumination of the adjacent buildings.

That night on entering the usually unpretending old town, and seeing its houses all aglow with myriad lights, and its homely streets which seemed to lengthen out into unknown vistas, one wondered if St. Boniface, instead of Winnipeg, were not the city; one was reminded of that everlasting city whose night is like unto midday, and of the poor in spirit whose unlooked for beauty will one day be made resplendent.

After reviewing this scene, a thought naturally suggested itself. Great indeed must be the faith of these people, who, lost in the midst of western indifference, can get up an illumination every bit worthy of the most Catholic countries in the world. Great indeed must be that faith, and noble the work of the pastors who have kept it alive, when every one from the Mayor down deems it his duty to honor the Immaculate Conception by some external show, when the poorest townsman, who has hardly a hovel he can call his own, stretches a motley colored sheet of paper over its solitary window, and setting a lamp before it, makes a little illumination of his own.

At the call of Archbishop Langevin, O. M. I., preparatory triduums and sermons were given throughout

Manitoba. Our college being attended by boys of both English and French extraction, the triduum there was bilingual: Father Armand Chosseyros preached in French, and Fathers John McDonald and Laurence Drummond in English.

Father Lewis Drummond, of St. Boniface College, gave a series of five remarkable sermons at St. Mary's, the largest parish in Winnipeg, and one of the finest in Canada. Beginning with the history of the Fall and the promise which, rightly interpreted, foreshadows the sinless conception, he showed the development of the dogma through centuries, its struggles in the schools, its unwavering hold on the hearts of the people, its final victory over all opposition, until it reached a stage when the Church in proclaiming it an article of faith, merely canonized the universal belief. Lastly his vivid picture of the apparition of Lourdes calling itself the Immaculate Conception, convinced his hearers that God had indeed set his seal on the pronouncement of Pius IX. Those who had the happiness of following Father Drummond's thought-provoking sermons may claim to have fairly understood the paramount importance of Mary's stainless conception in the economy of our redemption. Their only regret will be that these discourses were not recorded in a form more enduring than the fragmentary reports of them which appeared in the daily papers. We happen to know that these sermons have dispelled many prejudices among the large number of Protestants who heard them, and that the seeds of conversion have been sown in more than one truth-seeking soul.

QUEBEC.

SODALITY CHAPEL (la Congrégation.) The Jubilee was worthily celebrated at our sodality chapel, rue Dauphine. The decorations were elaborate. Electricity was called into play and added much to the beauty, while the statue of our Lady was elegantly ornamented by the children of Mary who spared neither time nor expense in making it worthy of their Queen. But better than all material decorations was the reception of new members into the Sodality. At the Mass of seven o'clock

thirty-seven gentlemen pronounced their consecration to Mary. Among them were three well-known judges of the Canadian courts and the Superintendant of Public Instruction. At the eight o'clock Mass thirty young men, four of whom belonged to the army, were received into the Sodality. At three o'clock there was another reception of Children of Mary and at five o'clock a sermon by Father Tamisier and solemn Benediction with the Te Deum.

VILLA MANRÈZE.—This the house of Retreats had too its celebration. Twenty were received into the Sodality and an eloquent sermon was preached by l'Abbé Garneau from the Quebec Seminary. The decorations both of the chapel and of the altar were in perfect taste and were much admired.

CAUGHNAWAGA—THE IROQUOIS.

The readers of "The Letters" may be interested in some account of the Jubilee celebrations in honor of Mary Immaculate on the Indian reservation near Montreal. The Iroquois of Caughnawaga still preserve that tender devotion toward our Lady, which the zealous missionaries of the Society planted in their souls three centuries ago. Though our Fathers had been absent from the tribe for about 120 years (1783–1903), when, two years ago they returned once again to labor among them, they were delighted to find that love of Mary had a special place in the hearts of the descendants of those fierce warriors, who had cruelly martyred so many sons of the Society.

It is not surprising, then, that these Indians were eager to unite with their brethren of the Catholic world in the fitting celebration of the fiftieth anniversary of the dogmatic proclamation of Mary's Immaculate Conception. Novenas and prayers were not enough to satisfy their zeal; they must do something more, so they determined to erect a monument that should, through all the years, be a permanent reminder of Iroquois loyalty to their Immaculate Mother.

To satisfy their desire, as early as August last, Father Melançon, superior of the mission, suggested to them the purchase of a statue of the Immaculate Conception to be placed in a niche on a gable of the church, facing

the St. Lawrence. A better position could scarcely be desired. From her lofty throne, the Virgin smiles on the village beneath, the huts of which nestle closely around the church. Before her is the mighty river; on the left, extending farther than eye can reach, is Lake St. Louis, while to the right are the far-famed rapids of Lachine. In summer, the numerous boats that shoot these rapids approach the Caughnawaga shore, near our church, to give the tourists an opportunity of viewing the Indian village. Those among them who may be alarmed at the thought of tempting the rocks and seething waters of the rapids, will be reminded to raise their thoughts to God, on beholding the white statue of the Virgin of Caughnawaga. The niche, of which I have spoken, had been empty since the construction of the church in 1845. The Jubilee, then, presented a good occasion to have it filled.

"To make the event a complete success," said the missionary to his people, "the statue which you are going to erect must be not only a substantial gift, but also and especially a token of lively faith and homage on the part of the whole Mission. Hence I desire that all, not excepting the poorest among you, take a share in the work. Let each one give an alms, no matter how small, were it only a cent."

The Indians, always eager to do what appeals to them, were not slow to follow this counsel. Considering the number of very poor among them, and that the richest have but little, their generosity was remarkable. In less than two months, the statue was installed and paid for; it only remained to have it solemnly blessed.

To inspire the Indians with the great importance of the ceremony, the missionaries wished to make the blessing as imposing as possible. Hence the preparations for the grand event went on apace. The presence of a Rt. Rev. Bishop would be very desirable, but circumstances rendered this impossible. Besides, as the blessing was to take place on a Sunday, few of the clergy would find it convenient to attend. However, to make up to some extent for the absence of higher dignitaries, Father Melançon invited all the students of St. Mary's College, Montreal, who if less imposing were not less sympathetic and interested. The venerable Vicar-General of the diocese, Mgr. Racicot willingly accepted the invitation to officiate. Sunday, Oct. 30th was the time chosen for the ceremony. In the morning, with all solemnity possible, High Mass was sung by Mgr. Racicot. After

Mass, Monsignor remarked that a great number of women had remained in the church and were reciting long prayers.

"Who are these women," he asked, "and why all these prayers?"

"Oh," it was answered, "these are the members of the Holy Family Society, and they are reciting prayers to obtain God's pardon for those who wilfully neglect Holy Mass to-day. This they do each Sunday. It is an old custom dating back from the commencement of the mission." Needless to say, Monsignor was much edified.

Another feature that greatly touched him was the Indian chant during Mass. By a special privilege granted at the request of our Fathers, the Iroquois chant in their own language all the services of Holy Church, —Mass, Vespers, and Benediction. For the Iroquois, this privilege was necessary, because it is absolutely impossible for them to pronounce a language in which P's, B's, V's, and D's abound. It might be remarked, in passing, that the Iroquois alphabet contains only eleven letters.

The morning passed religiously and pleasantly; but one could see that the Indians were eagerly expecting the afternoon, when the statue was to be unveiled. Long before the hour appointed the whole village was astir and all its inhabitants afoot. The good, simple people were making a supreme effort to give éclat to the festival. They began to decorate and beautify, in accordance with their own particular taste, the place appointed for the ceremony. All their available art-treasures were produced,—banners, flags, streamers, garlands and artificial flowers. With these, in magnificent profusion, they decorated the steeple, the pastor's residence, the walls of the church and the temporary scaffolding leading to the statue, men, women and children engaging in the good work with a rivalry really touching.

At about two o'clock, the steamer carrying the expected visitors appeared in sight; while yet some distance off, one could see that it bore a goodly number. Its whistle told the villagers that the boat had come. Then could you see the stream of runners, emerging from huts, lanes and alleys, and making for the wharf by the shortest cut, for not often do so many distinguished guests visit the solitary banks of Caughnawaga. The students landed amid their sympathetic hosts, whose smiles, bows and greetings afforded no little pleasure. Ranks were formed and two by two they set out for the church. Their tasty

uniforms, their gentlemanly bearing and, above all, their excellent order made a deep impression on the Indians, who are little accustomed to order in their own children. And here an amusing incident occurred. A little Indian, in a moment of enthusiasm, procured an old French flag, and putting it on a long pole, placed himself at the head of the procession, assuming at the same time the airs of a chief of the tribe, haughty and triumphant.

It was now time for Vespers. Never before had there been so large a congregation. The church could not accommodate all. As it was, every available space was occupied, even the sanctuary was invaded. Vespers were sung by the students and in Latin,—the first time probably in the history of the Mission, that Vespers were heard in that language. Those who have ever been present at Vespers chanted by St. Mary's students, in the Gesù, Montreal, well know the devotion and charm of the service. At Benediction of the Blessed Sacrament, which immediately followed, the Indians showed that they too could sing. It was now their turn to conduct the service, and well did they acquit themselves. They seemed to feel that their reputation was at stake and were bound to prove that God could be praised as well, if not better, in their language, than in that of the visitors. On the whole, it was a pious emulation.

And now came the blessing of the statue. When all were assembled before it, two Indians lowered the veil and lo! the Virgin appears in sparkling brightness, breathing purity. The darkened wall which serves as background brings out strikingly the immaculate whiteness of her robes. Her hands are joined before the breast, her eyes are raised toward Heaven. The whole attitude is one of ecstasy. For some moments deep silence reigned in the vast concourse, and then with one accord, all exclaimed, "How beautiful!" Monsignor blessed the statue, and then arose canticles of joy and thanksgiving, the Indians meanwhile gazing with fixed attention on the Virgin, whose presence, we may be sure, is a promise of future blessings to the banks formerly hallowed by the virtues of Catharine Tekakwitha.

Scarcely had the hymns died away, when the booming of cannon filled the air. A celebration would lack an essential at Caughnawaga, without this feature. Hence the Indians zealously guard their old bronze cannon, a relic, doubtless, of the fort built here by the French in the eighteenth century. A second report follows and then a third, each of which is greeted by the young

Indians, and old too, with leapings, gesticulations and shouts of joy. The little ones seem to find this the most interesting part of the day's proceedings. It is truly amusing to watch these tots as they look on with wide-open eyes at the charging of the piece, and hold their breath and throw up their arms as the charge is being fired, so as the better to hear, shout and gambol as it goes off.

The visitors are next requested to betake themselves to the open space before the presbytery to witness an Iroquois baptism. With them, this is a ceremony, corresponding to the French "naturalisation," by which the Iroquois adopt some alien as a member of their nation. It consists of different dances and the imposition of an Iroquois name. This rite was formerly of great importance; for the Iroquois in their continual wars lost more warriors than the births among them could supply. Hence, to prevent extinction, they adopted a sufficient number of their prisoners. Once adopted, the individual became a member of the tribe and enjoyed all its rights and privileges. The Christian Iroquois preserved this custom and adopted their prisoners of war, of whom many were whites.[1] Thus European blood was introduced among the Iroquois, who at the present day would deem themselves dishonored by an alliance with the whites. The Iroquois baptism is conferred very seldom now. It is an honor reserved by the Indians for their pastor or some other distinguished parsonage. To-day they will thus honor Mgr. Racicot.

When all had taken their places, the warriors appointed to conduct the ceremony appeared on the scene. They were splendid specimens of health and vigor, imposing in stature and majestic. They wore in full the Iroquois national costume, the traditional eagles' feathers, fine-beaded buckskin moccasins and other adornments being in great evidence. The foremost held a great peace-pipe adorned with large feathers; the next a species of horn to which are attached some little bones or pieces of wood strung together in the fashion of beads, the

[1] These whites came originally from New England. Their names even now are found at Caughnawaga,—Terbell, Rice, Williams, Hill, Stacey, McGregor, etc. These adopted not only the language and customs of the Iroquois, but embraced also their religion. This latter fact explains in great part, why they were unwilling to leave the home of their adoption even when they had a chance of returning to their own band and kinsfolk. Besides, in course of time, they became chiefs and leaders in the tribe. Owing to intermarriage of these adopted whites and Indians, there is scarcely a family of pure Iroquois blood at Caughnawaga. Some individuals, however, maintain that their blood has never been tainted by the blood of the white man.

whole painted a deep red. When shaken this horn emits sharp, quick sounds which serve to beat time. The others are armed with tomahawks which they brandish, looking as fierce as can be. After some minutes of expectation, Monsignor arrives. The Indian, designated as his godfather, advances to meet him, takes him by the hand and commences to dance around him. His intention is to make his godson dance with him so he does a little forcing. Monsignor resists gently; but it will not do to be ungracious, so while preserving his dignity, he follows the motions somewhat. Meanwhile the warriors are shouting and dancing with ardor. Monsignor's dance being over, the godfather delivers a short discourse, at the end of which he proclaims the name which the Iroquois nation had in Council chosen for its new citizen. This name had been kept as a religious secret, and was heard now for the first time. Henceforth Mgr. Racicot shall be known to the Iroquois as *Tharonhienhawith*, i. e., "He brings us Heaven." The nation receives the same with enthusiasm, repeats it again and again, and applauds to the utmost. Then the newly-elect is presented by his godfather to each of the braves and now begins the national war dance.

Monsignor is placed in the middle; the warriors stand around him. One taps a drum, and in a nasal voice entones the war hymn. The braves commence to dance. At first they perform a heel-and-toe movement, measuredly and heavily, which increases in speed each moment, and then when the blood is warm, they turn around Monsignor. Their motion becomes more and more accelerated and finally resembles a whirlwind. They go through all sorts of movements, bending forwards and backwards, inclining to left and to right. Their feet, legs and heads are all in motion; their facial grimaces and contortions are remarkable. They ruffle, swell, snort, slap their breasts, vociferate and shrill. The tomakawks whistle past the ears and under the nose of Monsignor, and, so close and rapid are they that one fears an accident. The calumet seems to become, in the nimble fingers that sport it, a fearful club; the horn seems alive. A warlike emotion thrills the breasts of all the Indians. The fire of battle is sparkling in those fierce eyes. One would think them possessed by the god of war. All this time, Monsignor contrives to look undaunted; he is especially careful not to move. The spectators, unused to such a spectacle, are in doubt, for some time, whether

or not to take it seriously; but at last they give in and enjoy it immensely.

The Indians always look forward eagerly to the speech of acknowledgment; for they still hold eloquence in high repute. Monsignor acquitted himself well. With an eloquence that charmed, he praised the spirit of zeal and faith, complimented them on the loving union that existed between them and their pastors, saying that missionaries and people had at Caughnawaga but one heart and one mind. He excused himself for not having acquired the art of dancing. Then he thanked them for the honor of adoption. All of us have received the true Christian baptism, but only chosen ones could receive in addition the Catholic Iroquois baptism. Christian baptism strengthens the soul; yours has analogous effects. I feel that I am stronger, and that I leave you, bringing with me a new provision of strength and courage. Father Melançon then congratulated his devoted flock and expressed his and their gratitude to Monsignor, to the visitors and the students of St. Marys.

The 30th of Oct. 1904 will long be memorable in the parish of Caughnawaga. To many it might not seem so; but to these poor Indians, isolated from the rest of the world, the events we have narrated are of great importance. Moreover the ceremony was a blessing for Ours. The return of Ours to the reservation was not welcomed by all. There were prejudices to be overcome and coldness. But now all is affection and good will. Thanks to the Immaculate Virgin, confidence is restored.

To the pupils of St. Mary's much was revealed. They had heard much of the missionary zeal of the Jesuits; but so far, they had seen them working in the great city and befriended by the higher classes. That Sunday, however, they had seen men of birth and learning, voluntary exiles from civilization, renewing the glorious traditions of Xavier, Claver and Brébeuf. The lesson has not been without effect.

These Rev. Father are some items from Caughnawaga. Should they prove agreeable, I may, God willing, be able to give some other particulars of this tribe later on.

CALIFORNIA MISSION

The Jubilee at Santa Clara

I have been asked by Rev. Father Rector to send to The Letters an account of our Jubilee celebration at Santa Clara. It is a pleasing task, but, by no means, without its difficulties; for, though the occasion, with all its manifestations of fervent love towards Mary Immaculate, will long be remembered with satisfaction, it is not, for all that, an easy matter to put one's finger on just those features that helped towards its success. This is especially the case with regard to the parochial celebration. The Fathers were assiduous in the confessional, sermons and instructions were given, by way of preparation, during the months preceding the great Feast, the number of Communions was unusually large, and the effects,—an increase of devotion to Mary among the Sodalists in particular and among the members of the congregation generally,—are even now manifest; but, beyond this, there is little to record.

The circumstances of our parish at Santa Clara are not such as would justify an expensive display and so, excepting a beautifully decorated altar and a tastefully adorned statue of the Blessed Virgin, there was not much in the material celebration of any special interest, while in the spiritual line the eight day retreat, given during the Novena by Father John D. Walshe, S. J., was the only feature out of the ordinary. Father Walshe is an able and energetic preacher and his sermons, which filled the church three times a day, produced great good to souls. A series of discourses on Mary's prerogatives might have seemed to be the proper theme for our preacher, but he was of the opinion that the purifying of the soul would be more beneficial and to this end he urged on his hearers an attentive consideration of the Eternal Truths. Sin, Death, Judgment and Hell were the means he used to prepare the flock for the worthy celebration of the Jubilee. The result was gratifying; many straying sheep were reclaimed and those who had

not strayed were strengthened in the service of God. On the Feast itself nearly all the members of the congregation approached the altar and received the Immaculate Son of Mary Immaculate. This was the sum and substance of the parish celebration.

In the college we had a little more of outward show because the opportunities were better. As soon as the students returned from their summer vacation they were made to realize that the Jubilee year was to be one of the events of their lives, that it was to increase their loyalty to the Queen of Heaven, that it was to be rich in grace and spiritual blessings. They caught the spirit in a gratifying degree and responded generously to the efforts of Rev. Father Culligan, the Chaplain, who with untiring zeal endeavored to reach their young hearts and to arouse in them a spirit of piety and love towards Mary. The results were admirable; generous in their contributions towards a memorial statue, they were even more enthusiastic in gathering the bouquet of spiritual flowers which on the Feast-day they were to present to the Holy Virgin. Frequent Communions, extra Rosaries, visits to the Blessed Sacrament, spiritual readings and a marked improvement generally in conduct and application were the special features of these months of preparation. Father Culligan's instructions were longed for and listened to with eagerness. Even the non-Catholics felt that they were in a holy atmosphere and profited greatly by the fervor and earnestness which they witnessed.

Back of this zeal and enthusiasm was our Rev. Father Rector. In the beginning of the year he called a meeting of the Professors and exhorted them to use all their efforts to awaken among the boys a realization of the holy season's opportunities. He offered prizes for poems and prose articles contributed to the Jubilee number of the college magazine; he addressed the students on several occasions in their chapel and favored any attempt to add to the grandeur of the celebration. His motive in it all was more than ordinarily strong, for besides a desire to honor Mary for her own sake and in grateful remembrance of the favors received from her, he had another special blessing to ask at her hands; he was seeking her patronage for the new college which he is endeavoring, in spite of difficulties, to bring to a speedy realization. Nor was he, in seeking this special patronage, without a very palpable proof of Mary's willing-

ness to help. The Jubilee year was fraught with many blessings, one of which is worthy of special mention, because it was instrumental in urging us on with greater zeal.

Notice has already been given in THE LETTERS of our intention of building a new and greater college. For this purpose we have secured a splendid piece of property, (over 500 acres) comfortably situated, easy of access and commanding a view of ideal grandeur and magnificence. To have had the good fortune to hit on such a site at any time could not be considered otherwise than providential; but the circumstances of this particular case force on me, at least, the conviction that the beautiful spot is a gift of Mary Immaculate. It happened in this way: some time in the latter part of May, our Minister, Father Chiappa, was taking a drive through the country without any special purpose beyond the pleasure of an outing. A gentleman from Santa Clara had invited him for a drive and he accepted the opportunity, which he rarely enjoys, of seeing the surrounding country. Early in the afternoon, when they had paused to rest among the foot-hills, Father Minister was agreeably surprised by the gorgeous panorama that met his gaze. Miles and miles of waving orchards in full bloom, the whole stretch of the valley of Santa Clara, the silvery waters of the Bay of San Francisco, a long line of vine-clad mountains rising against the eastern horizon for over one hundred miles, with Mt. Hamilton in the south and Mt. Diablo in the north, the University of California in the dim distance and Stanford University beneath his feet,—all this spread out before him like a picture and turning to his companion he exclaimed in an ecstacy of admiration: "This will be the site of our new college." He did not know at the time that he was standing on an old Spanish claim called "San Antonio," and that the district to the north was "La Purissima Concepcion" while that to the south and west was "Purissima." When he did ascertain this and when the Consultors visited, approved and bought the place, he attributed the "find" to St. Anthony and the preservation of the beautiful spot to Mary Immaculate. There is something of the "pious belief" in this view of the matter; but having the new college uppermost in our minds and seeing one great step taken towards its realization, during the Jubilee year, we were, naturally enough, urged on to greater zeal.

The students approached the Feast after a long and

diligent preparation. Under the direction of Father Culligan, they had gotten together a garland of virtues, and they collected money enough to purchase an artistic statue of the Immaculate Conception; they also fasted according to the conditions necessary for the indulgence, and, when the solemn day arrived they were in admirable condition to profit by its opportunities. During Mass the congregational singing,—a special feature at Santa Clara, introduced by our present Father Rector, in 1900,—was more than usually fervent. The spirit with which all joined in the hymns in honor of Mary was but a climax of four months' devotion. It was however at the august moment that they showed how truly they were in touch with the spirit of the day. Every single Catholic boy in the college approached the altar rail and received the Bread of life and with it the blessing of her whom they were honoring. The devotion of that morning was intense and its effects have been manifest ever since.

The afternoon services were even more impressive. At two o'clock all the members of the community and the students assembled in the chapel for the coronation ceremony. A handsome statue of the Blessed Virgin had been placed on a platform in the main aisle and a crown of red and white roses prepared. Father Rector began the services by a touching tribute to Mary Immaculate and a lucid explanation of the coronation that was to take place. He told the students that they were about to do what none but God could do worthily, that they were to assist at the crowning of Heaven's Queen. It was but a ceremony, an outward act of reverence prompted by filial love and confidence in her goodness; it was but to represent, in an humble way, what our acts of virtue, united with those of the entire Catholic world, would actually do in Heaven, for on such an occasion the prayers and virtuous acts of Mary's clients rise incense-like to Heaven and crown the great Queen with glory unspeakable. The act in which they were about to participate was bold; but Mary would have us bold in our love for her. Unworthy to kiss the hem of her garment they were to assume the privilege of placing a crown up her Immaculate brow, not with a feeling of worthiness, but with a desire to become less and less unworthy of her friendship and her love.

When he had impressed thoughts, similar in substance to these, upon the minds of the students, Father Rector ascended the platform and placed the crown of roses on the statue, while two hundred and fifty voices broke out

in joyous strains: "Hail, Heavenly Queen!" The Coronation Ode was then recited by one of the senior students and the band outside the chapel gave the signal for the procession. Four of the larger boys shouldered the platform,—it was prepared for this purpose,—and, with the newly-crowned statue elevated on high, they marched down the aisle and out into the campus. The procession, made up of all the students, arranged according to the various sodalities, of the members of the community and of some few outsiders, moved slowly and solemnly around the campus, out into the Father's garden, through the vineyard and back again to the chapel, the band playing and the choir singing alternately, the sodality banners waving and the crowned statue raised high in air.

After the procession, when all had re-assembled in the chapel, one of the students delivered a really eloquent speech. His fervor and directness would have done credit to an experienced preacher. The vividness with he described the celebration at Rome fifty years ago, the devices he used to touch the hearts of his companions, his earnestness and vigor of voice wrought powerfully on all and when he knelt before the statue to offer the spiritual bouquet,—"Communions, 1000; Acts of mortifications, 1500; Rosaries, 5000; etc."—everyone felt that he had touched the heart of Mary and that the Holy Virgin, well pleased with the homage, was there to bless her loving children and to enrich their souls with spiritual gifts.

The services of the day were closed by solemn Benediction and by a sermon delivered by our Vice-president, the Rev. P. J. Foote. It was a glowing address and a fit conclusion of an eminently religious day. One point, which the preacher delayed on at some length, was the significance of the red and white crown used in the coronation ceremony. Red and White are our college colors and, as might naturally be supposed, they have had no other meaning to the boys beyond this, that they are the college colors. Father Foote struck a happy vein therefore when he linked them with devotion to Mary Immaculate. In substance he spoke somewhat after this fashion: "Red and white are appropriate colors for a day like this. Red represents love; white, purity. These two virtues are the secret of Mary's sanctity; she remained pure because she loved much; she increased in love because she was ever most pure. Hence in crowning our

statue with red and white we had a deeper meaning than what might at first sight appear; we wished to elevate and sanctify our colors, to make them stand for purity and love. Bear this in mind whenever you are defending the Red and White. Purity and love must be your watch words through life. Love purity, love the God of purity, love His most pure, His Immaculate Mother. Thus will you be loyal to your college and to the lessons she has taught you, thus you will have gained one great benefit from this celebration, which now you cannot appreciate in all its fullness of significance." This was the substance of one point in Father Foote's eloquent sermon. I mention it in particular because it has left a lasting impression on the boys and has introduced a spiritual element even into their athletics.

Another phase of our celebration was the Jubilee "Redwood." Many of Ours have seen this issue and the expressions of admiration received were very consoling. The "Ave Maria" is lavish in its praise. It says: "'The Golden Jubilee of the definition of the definition of the Immaculate Conception was fittingly observed by the editors of several Catholic college periodicals, notably the *Redwood* (Santa Clara College), the *Georgetown College Journal*, the *Holy Cross Purple*, and *St. Mary's Chimes*. Each of these publications contained creditable tributes to Our Lady in prose and verse, with one or more appropriate illustrations. The December *Redwood*, which was entirely devoted to the Blessed Virgin, reflects credit in many ways on all concerned in its production. We felt proud of the Santa Clara boys in turning over the pages of this number of their periodical."

Even non-Catholic Exchanges paid it homage. The following is from the "Touchstone" of Lafayette College: "'The Redwood' for December is by far the most elaborate number on our table. Its artistic dedication page declares it to be commemorative of the fiftieth anniversary of the announcement of the Immaculate Conception. A sweeter, more beautiful tribute to *Maria Immaculata* could hardly be conceived, and its moral sincerity and purity of tone cannot help but commend themselves to us Protestants."

Yet withal the general spirit in Redwood circles seems to be what was so admirably expressed in the concluding editorial of the Jubilee number. "As for us, we would gladly have written more, and in characters of gold, on

a theme so consoling and so exalted. We began with the hope that we might

'build a lasting monument,
To brook the tooth of time and reach adown
The Ages,'

but though we failed to rear such a monument, we have done our best. And so, humble though our tribute be and most unworthy of thy dignity, O Immaculate Virgin, we make bold

'to cast it down,
In filial love and reverence, at thy feet.'"

This was the sentiment of the Redwood editor in connection with his paper and I think that, all things considered, I may apply the sentiment to the entire celebration. Our tribute was humble and most unworthy of the dignity of Mary Immaculate, but in it all there was the consolation of having tried to honor her, and, if she blesses us and our work at Santa Clara in return for the attempt, we shall be satisfied.

Your Reverence's Servant in Christ,
DENNIS J. KAVANAGH, S. J.

ST. IGNATIUS CHURCH, SAN FRANCISCO, CAL.

Our Jubilee celebration in honor of the Immaculate Conception was a triumph of faith and of devotion to Mary. Although the earnestness of those charged with making arrangements for the feast was a safe guarantee of success, the forecast of even the most sanguine was far surpassed by the reality. Piety as deep, intense and enthusiastic as that of our congregation on Dec. 8th, 1904, our Fathers here say they have seldom witnessed.

By way of remote preparation, Father D. Mahony had, for some time, given a monthly discourse on subjects relating to the great dogma. On the evening of the second Sunday, a congregation composed principally of sodalists filled the church, these last wearing the badges and ribbons of their respective societies. To such numerous audiences were successively explained a definition of the dogma, its reasonableness in view of God's designs on the Blessed Virgin, and the essential connection between devotion to the Mother of God and the fundamental truths of Christianity. During Benediction

of the Blessed Sacrament, an act of consecration was recited to Mary Immaculate.

Father Albert Biever, S. J., Rector of Loyola College, New Orleans, preached the novena of preparation. As like services were being held in several parishes throughout the city, there were some misgivings as to whether our attendance would be satisfactory. Such doubts however the opening exercise dispelled, the seating capacity of St. Ignatius Church being then and thereafter taxed to the limit. The subject matter of his sermons Father Biever drew largely from the Exercises, preferably from those of the first week. The truth of man's destiny and the corollaries resulting therefrom, the Father exposed in a manner simple and unpretentious, yet earnest and forceful, to what purpose and with how much effect abundant and consoling results allow us to estimate. Four days previous to the solemnity, our confessionals were regularly besieged; on Dec. 7th a rush of penitents kept fifteen priests busy far into the night; while confessions on Wednesday and Thursday morning alone summed up a grand total of 3545.

All this activity and painstaking the solemnity itself more than amply repaid. No pains had been spared to make the celebration memorable, and memorable it assuredly was. Not a little of its success, moreover, was due to the cooperation of our sodalities in the very important essential of devotion. Among the gleaming lights of the sanctuary a mass of white flowers were tastefully distributed, and around the massive twin pillars supporting the arch over the main altar, artistic leaf-work was skillfully entwined. The spacious nave besides was festooned throughout with blue and white buntings and pendant garlands, while palm-branches in part concealed the columns or drooped from arches on either side. Placed conspicuously above the high altar, and softened perhaps in its unavoidable defects by a play of electric light, was a hastily-executed, large-sized copy of Müller's "Immaculate Conception."

On the day of the feast, two, three and four Fathers were needed at the early Masses, for a throng of fully 2000 communicants. Of the 1700 seats in our church, not one was unoccupied at Solemn High Mass. This attendance we may look upon as all the more significant, by reason of the celebration having fallen on a working day; special Jubilee services were being held moreover in all the churches throughout the city. Father Mahony preached from the text: "Tu gloria Jerusalem, tu laeti-

tia Israel." His sermon graphically pictured Israel's exultation at Judith's triumph over Holophernes, and explained furthermore how that heroic woman merely typified Mary, whose mission it was in our day to crush the serpent's head.

In the evening, solemn vespers were followed by a sermon, the apostolic blessing, given by Father Biever, and solemn Benediction of the Blessed Sacrament. Long before the appointed hour, crowds began streaming into the church, and having occupied the pews, the five broad aisles and every foot of available room, overflowed into the spacious vestibule. A conservative estimate of the attendance on that evening would be 3400. No mere gathering of curious sight-seers either would have shown the reverent attention and fervor manifested by that numerous congregation throughout the entire evening.

After vesper-service, when the expectant crowd simultaneously turned their eager faces towards the pulpit, the scene was very impressive. Many things had contributed to make it so: the solemnity of the ritual, the touching tones of the "Tota pulchra es," but above all the mystic power of prayer ascending heavenwards from the sympathetic hearts of so many. When the preacher, recounting the praises of Mary Immaculate, pledged eternal fidelity to the obligations which true devotion towards her must entail, his voice seemed to merely re-echo the heart-felt sentiments of the vast assembly before him.

In conclusion, Father Biever reminded his audience that as their city, on the extreme verge of the western continent, was probably the last to conclude its public celebration in honor of the Immaculate Conception, so should their fervor be a fitting climax to the devotion that day exhibited in every quarter of the Catholic world.

On the occasion of the Jubilee, the different congregations of our California Mission received a beautiful souvenir picture of the Immaculate Conception; likewise a copy of Father Segneri's booklet, "Mary glorifying God," translated by Father B. Calzea, S. J., of this community. Some 1200 copies of each had been procured for the purpose.

On Sunday, Dec. 11th, our two sodalities held literary exercises in honor of Mary Immaculate. At the appointed hour, some 1100 members in all, had assembled in their respective chapels, and marched in procession to the college Theatre. There, invited friends to the num-

ber of 1500 already awaited them, so that soon the large hall, capable of conveniently accommodating 1960 persons, could no longer afford even standing room. A selection of hymns, original poems and orations, all by members of the sodalities, made up the programme. In a concluding address, Father Biever declared himself surprised as well as edified by what he had witnessed in the matter of genuine Catholic piety, during his brief visit to the Coast. Without doubt, we have great reason to be thankful to God for the extraordinary success of our Golden Jubilee celebration, and to rest satisfied that it resulted in incalculable good to very many souls.

The Jubilee in San Jose

San José, the city of the Spouse of the Immaculate Mother, may well be proud of her share in the world-wide rejoicing in the Jubilee of the Immaculate Conception. Not content with heartfelt religious celebrations in the three Churches—St. Patrick's, in charge of the secular clergy, our own St. Joseph's and St. Mary's for the German-speaking people in care of our Fathers—San José wished to give a public demonstration of love and loyalty towards the Immaculate Mother. The idea was an inspiration and all took to it readily for it was an appeal for loving children to come out into the open and proclaim their love for the best of Mothers.

It was a bona fide procession held on the 4th of December Sunday afternoon. With the exception of the Floats all young and old were on foot. The sodalities of the various churches with their banners and their regalia, the St. Joseph's Benevolent Society, the St. Boniface Verein, the Catholic children from our own schools and from the public schools, the Italian congregation with their pastor Rev. Phillip Mignacco, S. J., and the Spanish congregation led by Rev. Charles de Heredia, S. J., and men and women young and old with their respective parishes. Dr. Fred. Gerlach a graduate of Santa Clara College acted as Grand Marshal. He and his six aids were on horseback. The priests were in cassock and surplice and so, too, the sanctuary boys. The striking feature of the procession was the Blessed Mother in a

shrine and on a richly decorated float with some fifty children all in white and in blue nestling at her feet. This was from St. Mary's German Church. A float representing Our Lady of Guadalupe with little Indians about her was at the head of the Spanish or Mexican congregation and was very beautiful. Hymns to the Blessed Mother were sung in the public streets. The 5th Regiment Brass Band accompanied the singers. The line of march was fully a mile long, forming in front of St. Patrick's Church and marching down the principal thoroughfare on past St. Mary's Church to St. Joseph's. The whole city turned out to behold the procession and looked on in respectful admiration. A breath as of Heaven seemed to thrill the whole procession and tears of joy were in many strong eyes. After all the love of a mother is wonderful.

It would hardly be an exaggeration to say that close on to 5000 were in line. On reaching St. Joseph's Church only those who took actual part in the procession were allowed entrance. The church was a blaze of light and looked its best. Into the sanctuary the Gentlemen's Sodality of St. Joseph's Church 300 strong with their zealous Director the Rev. John D. Walshe were crowded, the children were between altar railing and pews, the boys massed on the steps of the Blessed Mother's side altar and the girls on those of the Sacred Heart. With every seat in the church full, it was a magnificent spectacle. The hymns were sung by the entire congregation. When Father Gleeson, the pastor of St. Joseph's, was asked why he omitted the sermon he answered that the procession and the demonstration were a most eloquent sermon. It was a sight taken all in all truly magnificent and never to be forgotten.

All who took active part in the parade and celebration deserve to be felicitated and have a right to feel proud. The universal verdict is, that it was the grandest and most out-spoken demonstration and profession of faith and loyalty to the Church and of tender, heartfelt and spontaneous devotion to the Immaculate Virgin-Mother of God that San José ever witnessed.

The procession was only part of the demonstration in honor of the Jubilee of the Immaculate Mother. During the Novena a series of instructions were given by the pastor on the Blessed Mother. Mary, the Beloved of God, Mother of God, Mother of mankind, Virgin of Virgins, our Co-Redemptrix, Mother of Sorrows, Queen of the Universe, crowned with Glory, the Immaculate,

were the subjects treated simply and devoutly and all who heard them were edified and consoled. The Holy Communion on the 4th of December in St. Joseph's would remind one of Christmas. On the 9th of December, after months of preparation, the pupils of Notre Dame College gave a sacred drama entitled the Women of Jerusalem, written by Sister Anthony of the Sacred Heart. It is a work of great literary merit and was splendidly brought out by the pupils. Music, elocution, action were all excellent.

On Sunday, 11th of December, in the evening, the *Gentlemen's Sodality* had a grand reception. It was a consoling and inspiring sight when the new soldiers of Mary, about sixty-five in number, with lighted candles in their hands, gathered about the altar near the banner of their dear Mother with the officers and the Rev. Director, Father Walshe in the sanctuary, pledged themselves to undying love for their Mother, and vowed to be her loving children, her dauntless champions, and her faithful servants. Father Lydon, professor of philosophy in Santa Clara College, gave the address. He congratulated the members on the share they had taken in the procession through the streets of San José in honor of the Immaculate Mother, and told them they had exercised the rights of free men in a free country to honor the Mother of God and their own mother to whom they owe their all. He gave the history of the Sodality of the Blessed Virgin, enlarged on the glory of the Sodalist and on the precious fruits in time and in eternity resulting from their service to the Blessed Mother, and ended by an earnest, ringing appeal to them all—new and old Sodalists to stand by their colors, and show themselves worthy children of a noble Mother.

On Friday, the 16th, in *Notre Dame College Hall* the pupils of the Day Schools, under the direction of the Sisters, gave another excellent celebration in honor of Mary Immaculate. It was exceedingly creditable. The literary portion of the program was excellent as might be expected, from the pupils of Notre Dame. The music was very good and the tableaux beautiful and most touching. Not to be out-done by the girls, the boys of St. Joseph's School, in charge of the Brothers of Mary, and the boys of St. Aloysius School, under the care of the Sisters of Notre Dame, gave an entertainment in the Sodality hall on Tuesday evening, December 20th. It consisted of hymns, poems, speeches treating of the privileges of the Blessed Mother,

and was very well received by all present. At its conclusion the pastor feelingly referred to the consolation afforded him and the other Fathers by the grand demonstration of love and loyalty to the Immaculate Mother, which the Jubilee had evoked.

On the Feast of the Immaculate Conception the children's Mass was celebrated at the altar of the Blessed Mother for the generous benefactor to whom we owe this monument of love to the Mother of God. In the evening the coronation of the Immaculate Mother was carried out according to the Roman ritual by the Pastor in cope, assisted by all the clergy of St. Joseph's and the Sanctuary boys. The new crown, a real work of art, a Jubilee gift to the Blessed Mother from the donor of her altar, Mr. Michael Cahalan, and consisting of a richly gold-plated crown of stars with stones, was blessed. The electric lights, the result of long and earnest study on the part of a zealous Sodalist, Mr. Frank Somers of the Century Electric Company, flooded the statue with a sweet light and we all thought of the great sign in Heaven, "the Woman clothed with the sun."

Father Gleeson had begged the children in the morning to offer the Holy Communion which they received at the altar of the Blessed Mother for the good benefactor to whom they owed the altar.

MISSOURI PROVINCE

St. Louis University, St. Louis.

In the midst of novelty and pleasure so extensive and diversified as was that gathered within St. Louis during the past year by reason of the Exposition commemorative of the Louisiana purchase, one would hardly have expected to find among the people a spirit congenial to faith or piety; yet no other period in the history of St. Louis University witnessed such constant efforts on the part of young and old to avail themselves of the treasures of grace lavishly put at their disposal by the jubilee granted by his Holiness in honor of the fiftieth anniversary of the definition of Mary's Immaculate Conception. This healthful condition of spiritual life must after God be attributed to the untiring efforts of the Directors of the various Sodalities connected with the University and Church.

Mindful of the Saviour's words, "Where there are two or three assembled in my name, there am I in the midst of them," the Fathers in charge of the seven Sodalities of St. Francis Xavier's Church threw themselves heart and soul into the work of preparation and never thought they had done enough to stimulate the piety of the faithful. The completion of one work inspired the undertaking of another. Thus during nine months previous to the feast, a votive Mass in honor of Mary Immaculate was offered on the eighth of each month and the faithful were exhorted to attend and receive holy Communion. The invitation was accepted and numbers equal to those of the first Friday Communions were registered on these occasions. On the Sundays following these votive Masses, the different Sodalities in their various places of assembly recited the office and heard an instruction on some doctrinal or historical point connected with the Immaculate Conception. At the May devotions the encyclical letter of his Holiness proclaiming the jubilee was read and commented on.

In addition to this two of our Missionaries, Fathers Mulconry and McKeogh, were called upon and missions for men and women were held during the space of two weeks. The usual services of rosary, sermon and Benediction took place each evening and the Fathers in charge of the exercises expressed themselves as more than pleased with the success attending their efforts. A special triduum immediately preceding the Feast was also given to the combined Sodalities of the church. Special places were assigned to each and the better to promote order, the men were ranged on the right and the women on the left. All were requested to wear the badges and medals belonging to their respective sodalities. A peculiar feature of this triduum was the singing by the entire congregation of the hymns used at Benediction.

So great was the fruit resulting from these exercises, that on the eve of the Immaculate Conception twelve of the Fathers were continuously occupied in hearing confessions, and the number counted proved to be the greatest since the opening of the church. Similiar opportunities were offered the students of the Senior and Junior Sodalities of the University. Fathers O'Malley and Johnson, the Directors, had the office recited at the weekly meetings and delivered short instructions on the dignity and privileges granted to Mary in her sinless conception. The average attendance was much in excess of previous years, as the Professors had during the year made it a personal matter with their classes to advance the spiritual interests of the boys by warmly encouraging membership in one or other of these sodalities. A special triduum preceded the feast and on the morning of the eighth of December almost the entire student body was present at Mass and Communion in the University Chapel. The sermon was delivered by Father Rector and the scholastics sang during the Mass.

With preparations so long and thorough as those described, it was to be expected that the faithful would not be wanting in their expressions of love and reverence to the Mother of God when the day commemorating her greatest privilege had at last arrived. Nor were our hopes deceived, for from the early hours of the morning the various sodalities thronged the church and each at its appointed hour heard Mass and received Communion. As with the confessions, so with the communions, the number that approached the holy table was much in excess of that previously witnessed at any other festival.

Solemn Mass with sermon at 10.30 concluded the morning service. In the evening at eight o'clock the seven sodalities and the senior students of the University filled up every available space within in the church. At eight o'clock the Fathers and scholastics, two hundred strong, filed into the Sanctuary, followed by His Grace of St. Louis, Most Rev. John J. Glennon, attended by Father Provincial, Father Rector, Fathers Ritter and Martin. Solemn Vespers of the Immaculate Conception were then sung by the students of divinity and philosophy. Then came the sermon. The preacher, Father Matthew McMenamy, traced the history of the Immaculate Conception. He showed how it was first decreed in the mind of the Eternal Father in view of the redemption required by Adam's sin, traced its foreshadowings in the enmity proclaimed between the serpent in the book of Genesis, its reiteration later on in message of the Angel Gabriel until its final definition in 1864, when Pius IX. of happy memory in the constitution "Ineffabilis Deus" proclaimed it a dogma of the Church. After the sermon Benediction was given by his Grace amid a scene of splendor to which the spacious sanctuary easily lends itself. The entire congregation joined in the singing of the hymns, an act of consecration was read, souvenir pictures of the Immaculate Conception were distributed, and after the blessing a magnificent chorus of praise burst forth from all sides when the "Te Deum" was chanted in thanksgiving to God for the signal graces He had conferred on Mary, and through her on all who had participated in the year of jubilee.

Holy Family Church, Chicago.

The manner in which the Jubilee was observed was in keeping with the best traditions of the Holy Family parish. An average of fifteen hundred adults and nearly all of the parish school children who had made their first communion, made a novena of monthly communions in honor of the Immaculate Conception, receiving on the eighth of each month. Special evening services, consisting of beads, sermon, and benediction of the Blessed Sacrament were held on these days. The Holy Family church was the first to undertake the novena of monthly

masses, and a large number of parishes throughout the city of Chicago and in the Archdiocese followed our example, with this difference that they finished the novena on the feast itself, while ours was completed on November 8th.

Preparatory to the feast, the sodalities of the parish were given the Spiritual Exercises for eight days. These retreats were very largely attended. Father Rosswinkel gave the retreat for the married ladies; Father Leary for the married men; Father Livingstone conducted the young men's retreat, and Father Donoher gave the exercises to the young ladies. The working girls were cared for by Father Neenan, the pastor of Holy Family Church, and the working boys by Father Joseph Hill.

Early in the Jubilee season forty-two thousand tasty Jubilee leaflets were distributed, and in many houses in the parish they are still preserved as souvenirs.

A general novena was celebrated immediately before the feast, and it was very largely attended. The college students and the parish school children were given a triduum of preparation.

In March, together with the Jubilee leaflets already mentioned, small sheets, similar to the Sacred Heart treasury slips, were freely distributed. The numbers of the various acts of piety which composed the spiritual bouquet laid at Mary's feet on the day of her feast were as follows:

Masses Heard	38336
Communions	13786
Spiritual Communions	48262
Beads	73555
Litany B. V. M.	36272
Little Office of Imm. Conc.	16328
Acts of Charity	32164
Acts of Self-Conquest	23259
Acts of Zeal	21780
Acts of Mortification	15749
Ejaculatory Prayers	994036

On the eve of the Feast eighteen Fathers heard confessions, and on the following day over 4000 received holy Communion. Many could not get to Mass that day, having to work. There was a succession of low Masses from early morning and these were all well attended. The sermon at the Solemn High Mass was preached by Father Gleeson. At three o'clock in the afternoon the

children of the parish celebrated their closing exercises of the Jubilee, Father W. Robison preaching, and Father Dumbach crowning the statue of the Blessed Virgin after the procession.

An immense throng witnessed the closing exercises in the evening. Father Slevin preached the panegyric. The route of the projected procession had to be shortened owing to the number of people, who thronged every available space in the church. The Statue was again crowned by the Father Rector, and the whole parish consecrated itself anew to the Mother of God

It is gratifying to be able to state that devotion to Mary in our parish took a practical shape. The young Ladies' Sodality donated a magnificent stained glass window for the west transept of the church. It cost $1500. The corresponding window on the east side of the church was given by the Married Ladies' Sodality. It cost about the same as the young ladies' gift. Our beautiful campanile at the south-west corner of the church has not had a clock for many years. The Married Men's Sodality, in honor of the Jubilee, collected $700, for this purpose, and the clock is now in course of construction. This Sodality, on the first Sunday of November, with band, and banners flying, marched seven hundred strong to the Cathedral, a distance of four miles, to make their Jubilee visits. Another Jubilee offering to the church is a small organ for the week day Masses. It will cost about $2000. Thus God's house has been beautified by the practical piety of our good people.

A novena of communions on the second Sunday of each month for the deaf-mutes of the city was conducted by Father F. A. Moeller, chaplain of the Deaf-mute home on May street. About ninety adult Deaf-mutes made this novena faithfully. A very successful Deaf-mute mission was conducted by Father M. F. McCarthy, S. J. of New York during the month of November. At the close the Rt. Rev. P. J. Muldoon gave the Papal Blessing.

Father M. McNulty, chaplain of the Cook County Hospital, distributed 125 Jubilee communions in that institution, and Father Wolters gave 175 communions at the Coutry Poor House and Consumptive Hospital at Dunning.

With regard to special Jubilee work done in the slums, the following paragraph is taken from the annual report of the St. Vincent de Paul Society of Chicago: "During

the month of December, just before the close of the Jubilee season, a three days' mission, conducted by Rev. J. E. Copus, S. J., was given to the members of the Temperance Club and others who were induced to attend. As a result of the mission thirty-five men joined the Club."

Sacred Heart Parish, Chicago, Ill.

Our remote preparation for the feast of the Immaculate Conception, 1904, was a votive High Mass and general communion on the eighth day of each of the nine months preceding December. The condition of gaining the jubilee indulgence were promptly and eagerly fulfilled by our people. Constant reminders in the shape of leaflets, prints of our Lady Immaculate and notices in our Sunday School Messenger were repeatedly circulated. On the 27th of Nov. a two weeks' mission was opened in our church by two of our missioners, Fathers Boarman and Livingstone. The exercises of the first week were exclusively for women, old and young, whose brave example of fervor and zeal paved the way for the men. The second week drew a fine attendance of men; the harvest gathered in during this week was notably gratifying and consoling. Meanwhile the young folks were not overlooked. They, too, had their mission. By way of commutation of Jubilee conditions in the tribunal of penance even the younger children were given the benefit of the mission and Jubilee.

A novena of devotions preparatory to the Feast was not forgotten. The members of our respective Sodalities quite naturally felt urged to manifest their pledged affection and loyalty as children of Mary by some distinctive token or memorial. The women sodalists selected an elegant statue of our Lady Immaculate (Murillo design) to grace the tastily adorned and illumined altar of the Blessed Virgin, and had it dedicated with impressive ceremonial. The men sodalists ordered a new rich Sodality banner as souvenir of the Jubilee, the solemn blessing of which was an interesting feature of the men's mission. The boys' and girls' sodalities issued a souvenir booklet of choice selections bearing on our Lady Immaculate from the best of our English poets. One

thousand copies illustrated with prints of the Immaculate were distributed.

The feast of the Immaculate Conception was chiefly notable for the people's touching devotion, quiet but earnest and fervent. A thousand communions in our church were a distinctive fruit of the mission.

As to the exercises on the feast. At 10.30 solemn High Mass and sermon by one of our missionaries, 7.45 P. M. rosary, sermon by a missionary Father; procession within the church made up of the officers of our Sodalities and societies bearing their banners, acolytes and boy sodalists, girl sodalists in white carrying a rich wreath of fresh lilies and white roses, and clergy. The choir sang hymns. When with jubilant chant the crown had been placed at the feet of the lovely statue, the pastor, our Father Superior, recited an act of consecration to Mary Immaculate, the congregation repeating the words after him. Benediction of the Blessed Sacrament was given at the richly decorated main altar, the choir rendering very devotional music. Lastly "God of Might" (Te Deum) was chanted by the entire congregation. This fervid expression of thankfulness rising from these as from thousands of other hearts, closed the Jubilee.

St. Mary's, Kansas.

Eager to foster devotion to Mary Immaculate, under whose patronage both the college and the town are placed, Father Rector determined to avail himself as far as circumstances would permit, of the special privileges granted by our Holy Father, for the fervent celebration of Mary's great Jubilee year.

At its very dawn, January 8th, the year was solemnly dedicated to Mary Immaculate, and the students were exhorted to enter sincerely and fervently into the spirit of this consecration and to make the year in very deed a continuous homage to their Immaculate Patroness. At her altar which had been festively decorated, the votive Mass of the Immaculate Conception was said amid the prayers and hymns of the student body.

On the eighth day of each succeeding month these same exercises of devotion were held in Mary's honor. In preparation, however, for the great jubilee itself

a special triduum was arranged, with which were combined the exercises of piety prescribed for the gaining of the jubilee indulgence. The students responded with marked fervor. In the morning the Votive Mass was said amid their prayers and hymns to the Immaculate Virgin. Later on in the forenoon they gathered again about her shrine, and recited the Little Office of the Immaculate Conception and sang her Litanies. In the afternoon, accompanied by the faculty, they proceeded in a body to the parochial church to make the prescribed visit. The third day was set aside for the black fast which all, even the youngest, observed cheerfully of their own accord.

The Golden Jubilee day was kept with fervent piety. In the morning all the students, wearing the Sodality medal of the Immaculate Conception, approached the Holy Table, and later on assisted at the Solemn High Mass. In the evening the closing devotions took place. The sodalities of both divisions first presented to their Patroness ther best offering by consecrating to her service their respective candidates, the seniors seventy and the Juniors fifty. Then while the choir sang a joyous coronation hymn, Father Rector, assisted by the Prefects of both sodalities, crowned with a wreath of flowers the statue of the Virgin Immaculate, whereupon all present fervently renewed their act of consecration. Solemn Benediction of the Blessed Sacrament followed, and at its close a grand "God of Might" told how sincere was their grateful joy because of the great things God had done to Mary their Mother.

During the coming year the monthly devotions will be continued according to the special indult of extension, in the hope of thereby strengthening the young hearts in true filial piety to Mary.

In the parish which is really a country congregation, the exercises of the Jubilee year were confined to the last three months of the year. During the same a triduum of prayer preceded each eighth day; on the day itself a High Mass in honor of the Immaculate Conception was well attended, at which there were almost one hundred and fifty Holy Communions. The Jubilee festival was celebrated with the greatest pomp. The entire church, sanctuary and nave, had been tastefully draped in blue and white and the altars beautiful decorated. The whole parish approached the Holy Table during the early Masses. In the afternoon after the Vespers each of the six parish sodalities enrolled its

candidates under Mary's banner and then during the Benediction of the Bl. Sacrament with grateful hearts rendered thanks to the Host High for the singular honor bestowed upon Mary in her Immaculate Conception.

Detroit College, Detroit, Michigan.

In Detroit the preparation for the celebration of the Jubilee took the form of a triduum in our church of SS. Peter and Paul. On Sunday, Mon., and Tues. evenings the congregation gathered for recitation of beads, Benediction of Bl. Sacrament and a sermon (by Father S. Ryan) on some topic connected with the dogma of the Immaculate Conception. The whole of the evening of the 7th was given to hearing confessions. On the 8th of Dec. itself Solemn High Mass with appropriate music was sung at 10.30 and in the evening at 8 o'clock Solemn Vespers; then followed a moving discourse on our Immaculate Queen, by Father E. Sullivan and the Feast fitly closed with Benediction of the Blessed Sacrament and a "Te Deum." At this evening service were used for the first time a costly damask Cope and humeral veil imported, to serve as a memorial of the Jubilee, by the members of the Married Ladies Sodality. The same Sodality had also regilded the candalabra and other metal works around the sanctuary. Receptions into the various Sodalities of the B. V. M. were also held on the occasion of the Jubilee, a very large number of new members being admitted.

In the college chapel the Spiritual Father of the students prepared his charges by a novena of prayers after Mass in honor of the Blessed Virgin Mary, and by preaching a triduum before the 8th. Here too a memorial was presented which took the form of a very fine chalice.

A number of the Fathers helped some of the secular clergy in the celebrations held in their churches; and Father Finnegan took occcasion of a retreat, which he gave shortly before to the Sisters of the Good Shepherd, to stir up fervor in devotion to our Blessed Mother, and instil a more thorough knowledge of and a higher esteem for her singular privilege.

Creighton University, Omaha.

It was only fitting that Creighton University, which has proven itself such a potent factor in the field of Catholic education in the West for the past quarter of a century, should have been especially mindful of our dear Mother's interest on the feast of her Immaculate Conception.

On the eighth day of the nine successive months prior to the celebration, the Scholastics and Brothers received Holy Communion in honor of our Blessed Lady, and on this occasion the Litany of the Blessed Virgin was recited in the domestic chapel after the Community mass. Besides on each of these days the Missa Cantata of the Blessed Virgin Immaculate was said in our Church, to which was added the prayers of the Sovereign Pontiff. It was a matter of great consolation to note that a large number of the faithful availed themselves of this opportunity to receive the Bread of Life with more than their wonted fervor and devotion.

A high Mass in honor of the Blessed Virgin Mary was said daily in our Church on the nine days preceding the festival. Not a little was done in the way of Lectures, Sermons, and triduums by some of the priests and especially by Fathers M. J. O'Connor and S. Blackmore both within and without the parish, in order that as many as possible might be duly prepared to celebrate the feast with becoming solemnity and devotion.

Classes were dismissed at an early hour on December 5th, 6th, and 7th in order to afford the students an opportunity to assemble in the chapel for the singing of the Litany of the Blessed Virgin Mary and to be present at the daily instruction on some topic in keeping with the time. Father M. J. Ryan gave the first instruction; Father McNeive the second; and Father Blackmore, the third. The services of each day closed with benediction of the Blessed Sacrament.

The members of St. John's Parish were present in the Church every evening for the recitation of the Rosary, the Litany of the Blessed Virgin Mary and the prayers of our Holy Father, at the conclusion of which a lecture in honor of the Mother of God was delivered by Father Blackmore.

On the feast of the Immaculate Conception, with but few exceptions, the entire congregation of St. John's, as well as the students of the University received Holy Communion.

It is a noteworthy fact that the number of communicants on the feast of the Immaculate Conception was considerably in excess of the number who usually approach the Holy Table on the feasts of Christmas and Easter,—an evident mark that students and parishioners alike endeavored to meet our earnest wishes in thus paying such a splendid tribute to Mary our Queen Immaculate.

On the feast itself, solemn high Mass was celebrated in our Church at nine o'clock, and in the evening all the faithful returned for the recitation of the Rosary and the chanting of the Litany of the Blessed Virgin Mary. Father Blackmore closed the exercises with a discourse on the prerogatives of Mary Immaculate, at the conclusion of which the entire congregation solemnly consecrated itself to the Blessed Virgin Mary. Then followed benediction of the most blessed Sacrament, and the Jubilee celebration found a fitting finish in the hymn "Te Deum" sung by the whole congregation.

St. Xavier's, Cincinnati, Ohio.

The Jubilee year at St. Xavier's was marked by an unusual manifestation of religious interest and devotion. The parish and the various sodalities contributed generously towards the beautifying and adornment of the church. Still more notable was the truly remarkable revival of the spirit of faith.

The monthly devotions on the eighth of each month consisted of High Mass followed by Benediction of the Most Blessed Sacrament during which were recited the litany of Loreto and the prayer of the Pope in honor of the Immaculate Conception. The attendance at these devotions was very large and the average number of Holy Communions at each service was between four and five hundred.

The great Jubilee mission given under the patronage of the Immaculate Conception was the memorable event of the year. It was continued during the four weeks beginning with Feb. 21, and surpassed anything of the kind ever before held in Cincinnati.

Fathers Boarman and McKeogh conducted the exer-

cises of the weeks devoted to the Married Ladies, the young ladies and the young men, and Fathers Rosswinkel and Cunningham those of the Married Men and the children. The Childrens' Mission was held in St. Thomas' Church—an auxiliary Church belonging to St. Xavier parish. Day and night for the whole four weeks the Church of St. Xavier was thronged from the altar steps to the door and often at the evening service hundreds, unable to find entrance, were obliged to turn away from the crowded church. Most remarkable was the last week of the mission set apart for the young men. They came in larger numbers and with greater enthusiasm than did those of any other division. Most Rev. Archbishop Moeller assisted at the closing exercises, gave the Apostolic blessing, and was celebrant at the Solemn Benediction which followed.

As might be expected the spiritual fruits gathered from this mission made a really grand jubilee tribute to Our Lady. Large additions were made to the membership of the various Sodalities; 15000 confessions were heard and there were more than 12000 Holy Communions. Eighty adult Catholics were prepared for First Communion; thirty non-Catholics were prepared for Baptism, and twenty-one Catholic adults were gotten ready for Confirmation. The class of instruction was held during the whole four weeks and to it was devoted an hour and a quarter each evening, 10,000 pictures of the Immaculate Conception with the prayer composed by Pius X., were given out as souvenirs, and a like number of medals of the Immaculate Conception, (the Miraculous Medal) were distributed. Each one who accepted a medal made at least one of the following promises: never to miss Mass on Sundays or Holydays; to receive Holy Communion at least once a month; to join a Sodality. A thousand copies of Father Boarman's pamphlet on "Socialism" were distributed and innumerable articles of devotion were blessed.

Nor did the wonders of grace cease with the great mission. The intercession of the Immaculate Mother seems peculiarly manifest throughout the whole of this hallowed year. Every week many who had wandered from the paths of faith found their way back under the blessing of the Jubilee, and many hardened sinners made their peace with God. Most remarkable and gratifying of all, perhaps, was the conversion of a priest who for nearly thirty years had given great scandal in the city, living as a married man. The Jubilee season was all but

over when he sought the Archbishop and asked for reconciliation. He began an edifying retreat at the college on the eve of the Immaculate Conception.

Among the other works of zeal in honor of the Immaculate Conception during the year, four retreats or missions were given to various secular confraternities and ten sermons on the Immaculate Conception were preached by Fathers from St. Xavier in different churches of the city.

The people of St. Xavier Parish also manifested the devotion inspired by the Jubilee in noteworthy donations towards the adornment of the church. Several thousand dollars were contributed and expended in renovation and frescoing. Some $2200 more were donated for the purchase of a new set of Stations of the Cross, which are now in place and with their massive frames complete the impression of the fine Gothic interior.

Each of the sodalities did something in memory of the Jubilee. A costly ciborium was offered by the League of the Sacred Heart. It is Gothic in style, of solid silver all parts heavily gold plated and very substantially made. The height of the ciborium is 15 inches. The cup will hold about 800 particles. It is a beautiful work of art, richly chased and adorned with precious stones, chiefly fine garnets. Three exquisite enameled medallions representing the Sacred Heart of Jesus, the Immaculate Heart of Mary and St. Joseph, are set in the foot. On the base is the inscription: "Memorial of the Jubilee of the Immaculate Conception of the B. V. M., 1904, donated by the League of the Sacred Heart of St. Xavier's Church." The Young Ladies Sodality gave a magnificent silk banner of white and gold bearing on one side a painting of the Immaculate Queen of Heaven and on the other the inscription: "In commemoration of the dogma of the Immaculate Conception proclaimed fifty years ago by Pius IX., December 8, 1854, Dec. 8, 1904."

Quite appropriately the sodalists of the married men and the married ladies attended to the sanctuary and altar furniture. The former had the great candelabra, candlesticks, etc. of the main altar and the four other altars in the church, renovated, burnished, plated, or relacquered as was needed, while the ladies furnished the sanctuary with rich new carpets. The young men devoted their efforts to the improvement and renovation of the vestibules and doors of the church. Truly St. Xavier's was in festal attire for Our Lady's Feast.

The devotion of the parishioners increased as the Jubilee neared its close. There was a novena of prayer preparatory to the Feast and on the evenings of the last three days Father Rector preached sermons bearing upon the Immaculate Conception. On the eve of the Feast the church was crowded with penitents and fourteen confessors were kept busy hearing them. One who has lived in the parish for some sixty years declared that he never in all his life saw such a gathering for confession in St. Xavier's. The number of confessions heard was over 3000 and next day there were more than 2000 communions. The triduums of sermons preparatory to the feast were also given to Religious Communities by Fathers from the college.

In the college, too, the students had the regular monthly devotions of the Jubilee with the Mass, Benediction, the litany and the prayer of Pius X., in which they participated with edifying fervor. They also signalized the Jubilee year by a memorial offering, which had an element of touching interest inasmuch as it recalled a memorable votive offering to our Lady from St. Xavier students of more than half a century before. In 1849 when the cholera was raging in Cincinnati, the St. Xavier boys on June 29 of that year made a vow, that if they were preserved from the dread sickness they would crown with gold the Virgin's statue and that of the Infant Jesus in the college chapel. The scourge passed them by. Heavy crowns of solid gold were procured by the voluntary subscriptions of the students and the statues were crowned with great pomp and ceremony. Many years ago through some mishap the crowns were damaged and since that time until the jubilee have lain broken in the college vault. But at last these blessed relics of devotion to Mary, when the Church was on the eve of declaring the Dogma, have been restored by the contributions of another generation of the boys of St. Xavier as their jubilee gift to the Immaculate Conception. The second coronation took place on the eve of the Feast. The Fathers and others of the community with the student acolytes formed a procession at the sacristy and marched through the college corridor to the chapel bearing the precious crowns. The crowning was followed by a sermon on the Immaculate Conception and by Solemn Benediction of the Blessed Sacrament.

Besides these works of special devotion to the Immaculate Conception, the ordinary retreats, tridua, etc. during the Jubilee year were also placed under the patronage of the Immaculate Conception.

Marquette College, Milwaukee, Wisconsin.

In honor of this glorious prerogative of our Blessed Mother, the parishioners of the Gesu Church and the students of Marquette College exerted themselves to give outward expression to their deep love for the Immaculate Mother. The fervor of the people showed itself especially during the novena of sermons that preceded the Feast, by filling the church each evening (our church seats 1400) and especially by thronging to Holy Communion on the morning of the Feast. More than two thousand received the Holy Eucharist on that day, which becomes the more striking, when we recall that on the Sunday preceding the number of communicants was almost as large. In fact during the three months prior to the feast the number of those approaching confession and communion was adverted to by the confessors and by the pastors of the church. I subjoin a detailed account of what was done in the college and church to give fitting celebration to this golden anniversary.

In the college.—On the eighth day of each month from April to December, the Votive Mass of the Immaculate Conception was read both in the domestic chapel for the community and also in the students chapel for the students while they were at college. On the same day in both places there was Benediction of the Most Blessed Sacrament with a prayer in honor of the Immaculate Conception. This prayer neatly printed was distributed to each of the students during April and also in the beginning of December. During the nine days preceding the feast the Litany of Loretto was sung by the students at Mass each day; after which there was Benediction. On the eve of the feast the students assembled in the chapel to hear a sermon on the Immaculate Conception and to prepare for confession. There was no endeavor to have all the students communicate in our chapel on the Feast, as the pastors resent interference, but the sodalists to the number of a hundred came of their own accord.

A novena, consisting of Benediction and the recitation of an appropriate prayer, was also made by the community immediately before the feast.

In the parochial school.—The school children to the number of about nine hundred, attended the Votive Mass said the eighth day of each month from April until

July and from September to December. Benediction of the Blessed Sacrament followed Mass on these days. In many of the class rooms the children purchased statues of the Immaculate Virgin, adorned them with flowers and sang hymns in honor of their pure Mother. Besides, according to devotion the children joined in pious exercises and formed spiritual bouquets consisting of rosaries, aspirations, hours of silence, hours of labor, etc. On the feast of the Immaculate Conception the girls' and boys' sodalities marched through the church in procession, the officers bearing a crown of fresh flowers, which they placed upon the Virgin's head.

In the Church of the Gesu.—The Votive Mass of the Immaculate Conception was sung on the eighth of each month from April to December for the people and Benediction given immediately after. A two weeks' mission was preached in May having for its object to prepare the congregation for the Jubilee and stir the people up to gain the indulgences accorded to all those fulfilling the conditions. During nine days prior to the feast a sermon was preached each night upon some theme connected with the Immaculate Conception. His Grace, the Most Reverend Archbishop Messmer was kind enough to deliver the opening address and this fact doubtless called the attention of all the people to the importance of the novena. The church was filled each evening and according to report the people were delighted with the sermons. That they were productive of much good was to some extent shown by the large number who approached the sacraments during the time.

The Young Ladies' and Married Ladies' Sodalities on different nights proceeded in procession around the church and paused at the altar of the Blessed Virgin, where the officers of the respective sodalists crowned her statue with a garland of fresh flowers that had been borne solemnly through the church.

The exercises on the Feast itself were brought to a fitting close by members of the Young Mens' Sodality who to the number of three hundred had assembled to honor Mary. An elegant silver medal made specially for the occasion was distributed to all the sodalists and worn by them. There was also a reception of forty or more candidates into the sodality. A sermon, solemn Benediction of the Blessed Sacrament and the "Te Deum" were the final exercises of the novena, which was spoken of by the parishioners as one of the most devotional celebrations they had ever attended.

BUFFALO MISSION

Canisius College, Buffalo, N. Y.

A novena of devotions on the 8th of each month preceding the feast day constituted the remote preparation. A sermon was preached after Mass, followed by Benediction and the recitation of an appropriate prayer, copies of which were in the hands of the students.

The exercises of the triduum that immediately ushered in the feast were highly impressive. To insure full attendance and to forestall in a measure too great a dissipation of thought, we kept the boys at the college; class hours however were cut short so as not to exceed the usual time. A "Missa Cantata" took place on the morning of the first two days, whilst in the afternoon an address was delivered in the chapel; this was followed by Benediction of the Blessed Sacrament and a Consecration to the Immaculate Conception. On the third day directly after the morning recess a simultaneous reception of an imposing array of students into the several sodalities took place.

December eighth saw our students gathered for general communion during a solemn High Mass. Breakfast was then served to about 300; whereupon the glories of Mary were again set forth in the chapel, and directly after, the blessing of the new statue took place. We had long before conceived the idea of setting up a permanent memorial of the occasion. The former and present members of the various sodalities were to be laid under contribution. Accordingly an appeal had been made to them, and the requisite sum was easily realized. The beautiful, life-sized, marble statue, overcast with a deep devotional air, is very happily placed in a recess of the corridor near the chapel entrance. The warmth of expression and the flawless purity of the image were rendered more effective by the setting of electric lights, the stained windows, and a profusion of adornments. The unveiling and blessing of this statue very properly brought the morning's exercises to a close. During the octave there was a daily consecration to the Immaculate Conception before the exposed Blessed Sacrament.

Finally, on the octave of the feast, the members of the college department gave a literary entertainment, poems, essays, and orations, that in a way summed up and enlarged on the doctrine, history, eulogy, and beneficent influence of the Immaculate Conception as it had been exposed to the students during the better part of the year. Form and thought were all that could be desired. The Rev. Father Superior of the mission, who presided at the entertainment, appealed to all present to stand by the ideals proposed in the speeches and, come weal or woe, to centre their hopes and aspirations in a special participation of Her glory whom they were now feebly attempting to honor. The following is the programme :—

1. Music.....Orchestra.
2. Jubilee Poem.....*Jos. Blachelmann*
3. Proclamation of the Dogma.
   Historical Essay by.....*Leo Gallagher*
4. Foreshadowing of the Immaculate Conception
   Essay by.....*John Healion*
5. Poem.....*Irving Moynihan*
6. Testimony of Tradition.
   Essay by.....*Chas. O'Hara*
7. The Immaculate Conception the Triumph of the Redeemer
   Oration by.....*Andrew Beasley*
8. Poem.....*Francis Kalunzy*
9. The Immaculate Conception the Crowning Glory of Mary
   Oration by.....*James Walsh*
10. America under the Patronage of the Immaculate Conception
    Oration by.....*Andrew Ronan*
11. Music.....Orchestra

St. Ann's Church, Buffalo, N. Y.

As a remote preparation for the Jubilee, we had in our church on the eighth of each of the five preceding months evening devotions. On these occasions the church was well filled. A novena took place before the feast and on the last three days there were sermons each evening. The great celebration was on the evening of the feast. The large church, having a seating capacity for 1800 persons, was far too small and standing room was at a premium. The members of the different sodalities to the number of 2600, each sodality wearing its badge,

were in attendance and after the sermon they renewed their consecration to the heavenly Queen. This was followed by a procession and Benediction and the Te Deum. The Jubilee was a great spiritual revival, for many approached the sacraments who had neglected their duties for years and years. The Sunday following, an entertainment in honor of Mary Immaculate was given in our large hall which holds some two thousand, and it was filled to overflowing.

St. Stanislaus' Novitiate,

Brooklyn, Ohio.

It was with gratitude and joy that the members of St. Stanislaus' Novitiate united with all their brethren throughout the Society in doing their utmost to lay a fitting tribute at Mary's feet, on the occasion of the Jubilee of her Immaculate Conception.

Our preparation for the day consisted in a solemn novena. A special Mass was celebrated at the altar of the Blessed Virgin, and devotions were held every evening. This was enhanced by a series of instructive sermons on the history of the dogma, delivered by the Juniors in the refectory. The subjects treated were: "The Historical Development, Necessity, Glory, and Bearing of this Dogma on other Christian Doctrines." By thus hearing the history of Mary's great privilege in detail our zeal was aroused for a devout celebration of the great day. Moreover, as the Renovation of Vows was to take place on the same festival, the triduum gave us ample time for prayer and recollection.

On the feast itself our first act was to renew our vows "coram Sacratissima Virgine Maria." Thus we had the special privilege of renewing the greatest sacrifice we can make, through Mary's hands and in her honor on this solemn occasion. Next came Solemn High Mass which we celebrated with all possible pomp. After this a memorial statue, placed at the end of the corridors, was blessed; and then the community gathered before it to listen to the Novices' academy. Short speeches, poems and consecrations in English, German, Latin and Greek, written for the occasion, made up the eleven numbers of the programme, which was appropriately interrupted by hymns. Dinner brought with it a Latin sermon, which

reminded us of the prominent part taken by the first Fathers of the Society in defending and promulgating the stainless conception of our Queen. The topic was: "Socios Jesu Immaculatæ Conceptionis strenuos semper defensores fuisse."

In the afternoon the Juniors' academy, the principal entertainment of the day, was given in our refectory, where a stage was erected for the purpose. The theme, "Immaculata Conceptio tua, Dei Genitrix Virgo, Gaudium annunciavit universo mundo" was developed in poetry and dialogue. The prologue was an English poem. In it Mary's aid was invoked and the theme announced. Another English poem narrated in graphic style the "Gaudium Angelorum in Cælo." It told us of the creation of these beautiful, primeval spirits; of the command put upon them to adore the God-man through whose merits they were to attain to supernatural grace, and venerate, as their queen, her who was to be his mother. Then the rebellion of the wicked spirits, the battle and victory of Michael and his band were picturesquely described. "Gaudium in Paradiso" was told by Adam and Eve in a poetical dialogue. The scene was cast shortly after the first sin, and shows how the fallen father of our race consoled his weeping spouse by relating a vision of the Virgin, who would one day crush the serpent's head.

Then a Latin dialogue between Noe and his sons narrated the "Gaudium Patriarcharum." The Ark rests on Mt. Ararat; the sacrifice is hardly over, when the rainbow appears in the heavens. In one short scene we behold the effect produced by the vision on Sem, Cham and Japhet. Noe then enters and explains the symbolic reference of this beautiful arch to the Virgin, who will one day bring forth Him, who is the everlasting covenant between God and man. Again, as the rainbow, though ascending from this foul and polluted earth, raises its arch high into the purest air; so Mary, though sprung from corrupted clay, will nevertheless ascend to the very throne of God. Sem and Japhet rejoice at this news, but alas! not Cham, the son of darkness.

Another dialogue, likewise in Latin, told us of the "Gaudium Prophetarum." This took place on the summit of Mt. Carmel, between Elias and his disciples, immediately after the fire from heaven had consumed the prophet's sacrifice. Elias explains to the astonished hermits that, just as the cloud, so also the Virgin who

had appeared in it, would arise out of the filthy pool of the world's iniquities, and pour out over mankind rivers of divine grace.

Lastly came the "Gaudium Omnium Christianorum," an English, epic poem of one hundred and twenty-five lines. In it the circumstances under which the dogma was defined and the exultation of the whole Catholic world were described. The epilogue recounted briefly the "Joy of God, of his Angels, and of the triumphant, Militant and Suffering Church." Hymns in different languages were rendered between the various scenes. We all left the entertainment well-pleased, and with renewed sentiments of love and confidence in our Virgin Mother awakened in our hearts.

In the evening Solemn Vespers were chanted, and the community was consecrated anew to the Immaculate Heart of Mary. The formula of consecration was the same as that prescribed by Father General Beckx of blessed memory for the whole Society, about thirty-two years ago. The "Te Deum" then closed the solemnity which will long be remembered by us all.

Two memorials of the feast remain. The statue in the corridor reminds the older members of the community of their last great jubilee in Mary's honor, but arouses in younger hearts the hope of celebrating the centennial. Below the statue hangs the following chronostichon:—

ConLVCens orIgInaLI pVLChrItVDIne nIVaLI,
aVE VIrgo Labe pVra, CorDA saVCIata CVra!

A beautiful little shrine, erected in a shady nook of the park, is the offering of the lay-brothers to Mary Immaculate.

St. John's College, Toledo, Ohio.

The minds of the students had been well prepared for the Jubilee by the devotional exercises which were held regularly on the eighth day of every month since December 8th 1903. Even during the summer vacations the members of the Sodality assembled in the evenings of July 8th and August 8th to pay their tribute of devotion and love to their Immaculate Queen. Early in November a committee, appointed by the Annunciation Sodality, issued a circular inviting all present and former students

to join in the celebration by making a novena before the feast and by receiving holy Communion on the 8th of December. The novena, as conducted in the college, included the so-called "Flores Mariani," i. e. offerings or promises of some good work to be performed during the day and to be noted down on a small piece of paper. The boys were told to make this offering freely, without feeling in any way coerced or constrained, as no one had a right to find fault with them if they did not make or write out any promises. The custom of the "Flores Mariani" had been established some years ago in connection with the regular May devotions. Immediately after Mass the students are given a few minutes to consider and write out their "spiritual flower." The papers are then collected by the prefect of the sodality into a lock box which is placed on Our Lady's Altar in the chapel. The prefect of the Sodality has the exclusive possession of the key of the box and he burns all the papers before the new offerings are taken up. So much did the students, even the older ones, take to this custom that it was continued after the festivities, at the suggestion of a Sodalist, as a preparation for Christmas.

On the three days preceding the feast, the office of the Immaculate Conception was recited in Latin during the daily Mass. In order not to interfere with the many celebrations in the parish churches of which Toledo counts 16—St. Mary's, our own parish, commemorating the golden jubilee of its foundation and missions—the college celebration was fixed for the octave, December 15th. On the 7th, however, an appropriate literary program on "Lourdes," prepared by the students of the III Academic class (2d year Latin) offered a kind of prologue and attuned the hearts to the joyous sentiments of the eighth.

For the feast and the octave, the chapel, and especially the altar of the Blessed Virgin, had been tastefully decorated. Also the corridors and the assembly rooms showed an attractive festive attire, bunting and festoons impressing the visitors with a joyous welcome. Solemn High Mass was celebrated during which Rev. T. J. O'Connell of St. Francis de Sales Church preached an inspiring sermon. Commenting on the work and the prospect of the Sodality he said: "The young men's sodalities are the promise of the Church." The music was Gregorian, with some pieces by Fathers Bonvin and Gründer.

In the afternoon the priests of the city were entertained and afterwards took part in the religious and literary

exercises. A locket, having the shape of a heart, had been procured and in it was enclosed a paper which contained the names of all the present and former students. This locket was suspended from the hand of the Child on Our Lady's arm. Dwelling on the text "Ecce in manibus meis descripsi te" (Is. 49, 16) and similar expressions from Holy Writ and the Liturgy, the Father Rector of the college impressed upon the attendants the deep and consoling meaning of the ceremony. The idea of having our names written in the hearts of Jesus and Mary seemed to be highly appreciated. Benediction of the Blessed Sacrament followed.

The literary program which was to close the solemnity on the 15th was in charge of the Annunciation Sodality. It was a matter of great edification to see with what zeal and enthusiasm the participants strained every nerve to do justice to the occasion and to set forth this evening the glories of our Lady Immaculate.

The devout selections rendered by the college choir added greatly to the evening performance, as the inspiring singing of the Gregorian chant in the morning had been a special feature of the solemnity. An experienced musician expressed himself to the effect that what was considered impossible in other places was realized here.

At the close of the literary exercises, Rev. Patrick O'Brien of Good Shepherd Church complimented the students on their pleasing rendition of the beautiful program and spoke warm words of eulogy on Our Lady Immaculate the Patroness of America.

A powerful unison song "Hail Immaculata" adapted from the famous "Stella Matutina" of our college in Feldkirch for this occasion, was taken up enthusiastically by the entire assembly standing and when the last words,

"Guide us to the shore supernal,
Ever to bless the Light Eternal
Christ our Lord"

were chanted we could look back to the series of celebrations in honor of Mary Immaculate, with feelings of thanksgiving, joy and hope.

These festivities were enhanced by a

LETTER FROM CARDINAL MERRY DEL VAL

in answer to the congratulations sent to the Holy Father on the occasion of the last commencement exercises, of which we subjoin a translation :—

REVEREND FATHER :

The festive splendor with which your Reverence, teachers and students at a large gathering of the citizens

of Toledo have honored the memory of St. Gregory, of late so widely spread and increased through His Holiness by the restoration of Gregorian Chant to its ancient place of honor, has touched the heart of the Holy Father.

For it is indeed a splendid token of the deep-seated filial love which you cherish for the See of Peter and his Successor.

The good wishes and prayers, extended by you for his well-being he lovingly appreciates, and in return imparts to you all, from the fullness of his heart, the Apostolic Blessing, as a singular pledge of this affection for you.

I gladly seize this opportunity of expressing the sentiments of my affectionate regard for you all, with which I remain,

Yours very devotedly,
R. Card. Merry del Val.

Rome, Nov. 29, 1904.

A neat booklet containing besides the image of the Immaculate Conception the circular of invitation, programs and the letter from Cardinal Merry del Val is valued as a welcome souvenir of the inspiring exercises which, it is hoped, were not a momentary outburst of enthusiasm, but the promising seeds, bearing lasting spiritual fruit for the college and its educational work.

About the celebration of St. Mary's Church which was established in the year of the proclamation of the dogma a report was given in the last number of the "Woodstock Letters."

St. Peter's and Paul's,
Mankato, Minnesota.

From April to December 15th special prayers were said on week days in honor of the Immaculate Conception at the eight o'clock Mass. We had a Triduum before the Feast with a high Mass in the morning and devotions in the evening. Nearly all our people during these days received the sacraments and made the Jubilee visits. On the Feast itself we had solemn high Mass in the morning with a sermon and in the evening sermon, Benediction and the Te Deum. We also erected and blessed for this occasion a new and beautiful statue of the Immaculate Conception.

Sacred Heart College, Prairie du Chien.

In accordance with the special devotion our Society has ever cherished to Mary Immaculate, we at the Sacred Heart College, have endeavored to add our mite to the festivities held in honor of this Golden Jubilee. Throughout the entire preceding year, special prayers had been offered up in the students' chapel; the dogma of the Immaculate Conception had been explained to them in a series of instructions; cards of honor were promised to those, who by faultless conduct and application during the month of November would show special reverence to our heavenly Queen; in fine, every thing was done to prepare them for the fitting celebration of this great event.

The feast day itself was preceded by a solemn triduum. On the eighth, solemn high Mass was celebrated by Father Rector; our philosophers in the choir rendered a Mass, prepared especially for this occasion, which with the floral decorations of the chapel, tended to impress upon the minds of the students and visitors, the grandeur of the feast we were commemorating.

In the afternoon a musical and literary entertainment was given in the College hall. The principle number was an allegorical drama, an adaptation of Calderon's Auto "The Divine Orpheus," translated into English by one of our scholastics. I subjoin the cast of characters, with a brief summary which was printed on the program in explanation of the allegory:—

"The divine Orpheus,
Natura humana, human nature personified.
The prince of darkness.
Invidia, envy personified.
Hilarius, a peasant, joy personified.
Charon, a ferryman, death personified.
Prophet, prophecy personified.
Six Days of Creation, personified."

Orpheus is the second person of the Blessed Trinity, Christ our Redeemer. His enemy is Lucifer, the prince of darkness, who opposes Christ by endeavoring to ruin mankind. He is assisted by two evil companions, Envy and Charon. The former is the personified envy of Satan himself, and Charon, of mythological fame, is the personification of death. Natura Humana represents the whole of mankind as the bride of Christ. Hilarius is

the embodiment of natural joy; the days are not human beings, but signify the days of man's life. The prophet is prophecy personified. Calderon drew his idea from the legend of the Thracian minstrel Orpheus, of whom it is related that so sweet was the music he evoked from his lyre, that not only animals listened to it with rapture, but even trees and mountains were uprooted, and left their places to follow him. Christ is the word of Eternal Wisdom; at the sound of his voice all the wonderful works of God are made and arranged in harmonious order.

"Eurydice, the wife of Orpheus, died from the bite of a serpent, and Orpheus descended alive into Hades and brought her back to life by the power of his music. When man had fallen a prey to the serpent in Paradise, Christ restored him again by the sublime work of redemption. The action is supposed to begin before the creation of the world; after creation, the stage represents the earth; the right wing, heaven; the left wing, hell."

Some slight changes had to be made from the original of Calderon, in order to adapt the drama to our purpose, i. e. to set forth in greater prominence the Immaculate Conception of the Blessed Virgin. But this was easily accomplished, and the drama proved a very fitting number for our program. Of course, it had to be carefully prepared, and the actors throughly instructed in the deeper meaning which underlay their performance; but the intelligence with which each enacted his part was testified to by the appreciation of the audience—a proof all the more potent as a complete understanding of the allegory was not easy.

St. Francis' Mission, Rosebud Agency, South Dakota.

In accordance with your request, I send you an account of how we celebrated the golden jubilee of the proclamation of the dogma of the Immaculate Conception. In common with the rest of the Catholic world we all prepared ourselves for this feast by a daily prayer in honor of our Lady Immaculate, said for six months before the feast. The jubilee, of course was pretty hard for the Indians to understand, as in the finer points of Catholic dogma they still have to be instructed. Out of 270 children, which we have here, about 100 prepared themselves for the feast by a retreat of three days. Father Emil Perrig

preached the retreat. The way some of the children observed silence and conducted themselves during the retreat was a consolation, as many would hardly expect them to understand what it was all about. One of the boys even refused to talk with the Father when asked a necessary question. Others when obliged to ask a question, rather than talk wrote the answer on a piece of paper. On Dec. 8th, they all went to Communion at early Mass. Later in the morning Solemn High Mass was sung by Father Digmann, whilst Father Spangemacher preached the sermon. The sisters of St. Francis, who are in charge of the girls' choir, prepared the singing.

For the evening the boys got up a beautiful entertainment. It was a drama entitled "The Picture of the Madonna," composed in blank verse by Father Perrig. The idea was taken from the well-known incident of Murillo and his black slave. How the latter, having great talent for painting stayed up every night to practice the art, and how on the following morning every one would be surprised at the wonderful art with which their paintings had been touched up. Finally both master and apprentices make up their mind to pay the studio a nocturnal visit. They all come in with great stealth and catch him just in the act of finishing a wonderful picture of the Madonna. The evening's entertainment was closed by the beautiful hymn "Virgin Mother, pure and stainless" written by Mr. Göttleman, S. J. and set to music by Father Lessmann, S. J.

Holy Rosary Mission, Pine Ridge, South Dakota.

We endeavored to celebrate the Jubilee as well as our circumstances would permit. During the preceding year our Indian children said the prayer composed by Pius X. every day at Mass. Just before the feast they made the annual retreat, which closed with general Communion on the feast itself. At ten o'clock we had solemn high Mass with sermon and Benediction in the evening.

NEW ORLEANS MISSION

College of the Immaculate Conception, New Orleans.

The Golden Jubilee of the proclamation of the dogma of the Immaculate Conception was celebrated in our church with great pomp and splendor. Our church is said to be the first in this country named in honor of the Immaculate Conception after the decree of 1854. Liberal donations were contributed by leading Catholics of the city to renovate the beautiful interior of the church of Moresque architecture. Fifteen electroliers of Moresque design were installed, and the rich metallic altar re-gilded. These handsome fittings, along with decorations of the most refined taste and gorgeous display made the church, on the great feast, a dream of oriental splendor. The jewel-crowned marble statue of our Immaculate Mother, —once the property of Queen Amélie of France,—in its spacious niche high above the main altar, amid a profusion of rarest flowers and the dazzling brilliancy of multitudinous, skilfully arranged electric lights,—seemed a vision of Heaven.

The handsome Semmes Memorial Chapel was enriched during the novena with two beautiful statues of the Blessed Virgin and St. Joseph, gifts respectively of the Children of Mary and a friend of the college. On Saturday the 3rd, the cadets assisted at a solemn Military Mass celebrated by Vicar-General, Fr. Laval. The ceremony was most impressive and hearts were filled with emotion as the strains of bugle and rattle of drum saluted our Eucharistic Lord at the elevation. Father Daniel O'Sullivan preached a grand sermon on our Lady's prerogatives. After Mass, the cadets filed into the Alumni Hall where chosen ones of their number tendered a very select program in honor of our Immaculate Mother. Rev. Fr. Rector announced the rest of the day a holiday.

During the novena preparatory to the feast, the evening services were under the auspices of the various

Catholic societies throughout the city, and the sermons preached by the most eloquent of the secular and regular clergy. Our church is the central church of the city in location and especially in the hearts of the large Catholic population of old New Orleans. Every night during the novena, on the feast itself, and at all the Masses, it was crowded to overflowing by the dense crowds that flocked to it.

At the solemn High Mass on the Feast of the Immaculate Conception, Bishop Rouxel presided, Rev. Fr. Henry Maring celebrated the Mass and Fr. Louis Green preached a most eloquent and stirring sermon to the crowded congregation. The sermon appeared in full in the following day's leading newspapers. At the dinner of the feast were present Bishop Rouxel, the secular and regular clergy, who preached most of the sermons of the novena; the Messrs. McCloskey Bros., the generous donors of the preparatory department hall, and Mr. Lawrence Fabacher, a never-failing benefactor of our community. During the dinner, two cablegrams from Rome were read. Fr. Thomas Slevin, the former indefatigable director of the Children of Mary's sodality, conceived, last year, the happy idea of sending the Holy Father a pair of costly slippers to be worn by him on the feast of the Immaculate Conception. The design was carried out by him in the name of the Children of Mary. White satin slippers of exquisite workmanship, — embroidered in gold and studded with precious stones,— were made *gratis* by the foremost shoe house in the states and forwarded *gratis* by the Wells Fargo Express Co. direct to the Vatican,—the Italian Consul of New Orleans having franked the velvet casket containing the slippers of all inspection and duty in Italian waters. The slippers were presented to the Holy Father on the 7th by Fr. S. Brandi, S. J. The Pope acknowledged the gracious and devoted gift in the following cablegrams :—

Rome, Dec. 7th. '04.

REV. SLEVIN, S. J.,
Jesuit Church,
New Orleans, La., U. S. A.

Holy Father gratefully accepts noble gift of Children of Mary and affectionately bestows apostolic blessing on them, their families and director for the present Jubilee.

CARDINAL MERRY DEL VAL.

The second cablegram :—

Roma, Dec. 8, '04.

Sodality Jesuit Church,
New Orleans, U. S. A.

Beatissimus gratias agit et benedicit.

CARDINAL MERRY DEL VAL.

At the Solemn Benediction on the evening of the feast, Arch-Bishop Chapelle presided. He read the two cablegrams to the congregation, and preached a short discourse on the Immaculate Conception.

ST. MARY'S CHURCH, GALVESTON.

As a remote preparation of the Feast we had special devotions on the eighth of each month from January 1904 to December. The proximate preparation consisted in a novena of prayers and a Triduum of sermons and Benediction in the evening. These services were well attended, despite the fact that just at that time our Parish was going through the ordeal of the "Grade-raising," which made the streets almost impassable. Passing along high embankments or over swaying plank walks thrown over rivers of mud and water into which many of the streets had been converted, was not an easy matter, especially for ladies, the more so since the "East end", where our Parish is situated, is at present insufficiently lighted. In spite of these drawbacks the services were well attended.

On the Feast itself we had Solemn High Mass and sermon; and in the evening the closing exercises were held, which were impressive, and rendered still more attractive by the beautiful and appropriate music. The ladies of the Altar Society, too, did their utmost in providing devotions worthy of the Feast. New candelabra vases, costly curtains etc. were bought, and these, with the beautiful designs of electric lights, placed on and about our Lady's altar produced a most pleasing and artistic effect. But best of all the love and devotion of our people to Mary Immaculate were shown by the number of those who received Holy Communion on that day.

Spring Hill College, Mobile.

The feast of the Immaculate Mother has ever been a day of special festivity with the boys of Spring Hill College. On the north side facing the college stands a monument of Mary erected by her loving pupils fifty years ago, to commemorate the definition of her Immaculate Conception. After supper on each 8th of December this statue is decorated with many colored lamps, the effect from afar being very beautiful. The students of both divisions gather beneath the porch and sing their sweetest hymns and by their earnestness plainly show it is with heart and voice they chant the praises of their queen.

The students of 1904 could not however be surpassed by their predecessors of fifty years ago and so to signalize the golden jubilee of the definition by a special token of their affection they erected another statue to Mary Immaculate of pure white Carrara marble, the work of Italy's famous sculptors.

It stands on a slight elevation in front of Yenni Hall in full view of passers-by and where it catches the full blaze of the midday sun thus shining all pure and spotless as Mary in the world of sin.

After the morning devotions in the church, where all received Holy Communion in honor of the Blessed Mother, the two divisions and the Minims from Kostka Hall headed by the bands of the college marched to the statue. The president having recited the blessing Master L. Francez, the senior student of the college, came forward and unveiled the statue revealing to all a piece of exquisite workmanship. After some few remarks by the president congratulating the students on having equalled if not surpassed the devotion of their fathers fifty years ago, the bands played some favorite airs and the students dispersed to the enjoyment of a happy day.

The "Spring Hill Review" in its January issue had a beautiful frontispiece of the Immaculate Conception and verses in Latin and English in comemoration of the Jubilee.

SPOKANE, WASHINGTON.—The Jubilee was celebrated with great fervor and enthusiasm in our parish and college here. On the eighth day of each month during the year 1904 there were special services, including a sermon on the Blessed Virgin and Benediction.

The immediate preparation for the feast consisted of a solemn novena, during which three of the Fathers preached what was practically a week's mission. The fruit of their work and the fervor stirred up by the Jubilee were clearly manifested by the numerous communions on the morning of the Feast.

The celebration of the Feast itself was conducted with all possible solemnity. One step promises to prove historical in the development of our parish, and this was the establishment of three Sodalities, one for young men, a second for married men, and a third for married ladies. The Young Ladies' Sodality has been in existence for some years.

The college students had a jubilee entertainment, or rather academic exercises, in the afternoon of December 8th. All the classes had their representatives, who vied with each other in extolling the glories of their Immaculate Mother.

Our theologians and philosophers held an Academy on "The Twelve Stars of Mary's Crown." The papers were written in eleven different languages, among them being found papers in the Crow and Kalispel Indian tongues.

INDIAN MISSIONS. In our Indian Missions of Washington, Idaho, Oregon, Montana and Wyoming the celebration of the Jubilee consisted of special devotions on the eighth day of each month of the year. In many of them the Mass was celebrated in presence of the Blessed Sacrament exposed, and in the evening there was a sermon, followed by Benediction.

As an immediate preparation for the Feast of the Immaculate Conception, the different Missions had either a novena or a triduum, conducted with all the solemnity that the children of the schools, together with their teachers and the old Indians of the neighborhood, could supply.

THE

WOODSTOCK LETTERS

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THE SUPPRESSION AND RESTORATION OF THE SOCIETY IN MARYLAND.

By Father Edward I. Devitt, S. J.

II. The Interval.

In 1773, the Mission of Maryland was a portion of the English Province of the Society, as it had been since the coming of Father White with the first settlers in 1634. The Mission contained no College in Colonial days: for, regularly constituted Colleges of the Society were impossible under the English law, which proscribed Catholic schools and schoolmasters. The Provincial laws on education, after Protestant ascendancy had been secured, were directed against Catholics in the spirit of Julian the Apostate. One fact is eloquent in showing the stringency of this legislation, that the Society, a teaching body, and always solicitous for the education of youth, was only for a brief period able to conduct the modest school or academy at Bohemia, in Cecil County. It may be noted, that the absence of College and school brought the correlative absence of Scholastics in the Mission; one solitary name, *Mag. Thomas Hothersall, Schol. doc. lit. hum.*, represents this grade of the Society for all those early years. He came in 1683, and taught at Newtown; the opportunity of his death, in 1698, at the ripe age of fifty-seven, saved him from the application of a law enacted about that time, by which his long labors in teaching *humaniora* to the Maryland youth would have ended with imprisonment for life, unless he took the Test Oath.

In England, several Missions were grouped together, and placed under the supervision of one general Superior, who had powers resembling those of a Rector, and these aggregations of Residences were styled *Colleges:* this abnormal disposition of affairs was rendered necessary by the iniquity of the times, and in regard to such nominal Colleges the conservative sense of the Society was expressed by a prominent Father Assistant at Rome, in recent years, when he smiled them away as "Collegia Idealia!"

In the Mission of Maryland, there was one general Superior, whose jurisdiction extended also to Pennsylvania, and as he for the most part resided at St. Thomas', of which he was at the same time the local Superior, a quasi pre-eminence of dignity was accorded to that Residence: P. George Hunter and several of his predecessors in the office of general Superior lived there: P. Charles Neale, during his whole term as Superior in the restored Society, could not be induced to transfer his headquarters from Charles County to Georgetown College; when P. McSherry was appointed Vice-Provincial, he made St. Thomas' his provisional dwelling-place. It was on account of this supposed pre-eminence, that the contention was made that the Superior of St. Thomas' was equivalent to a Rector, and had the right to be present in Provincial Congregations.

At the date of the Suppression, the Society possessed the following Residences or Missions, each of which had a fixed abode for the Priest and a Chapel attached:

In Maryland,
- St. Thomas', Charles County;
- Newtown and St. Inigoes, St. Mary's Co.;
- White Marsh, Prince George County;
- Bohemia, Cecil County;
- Deer Creek, Baltimore (now Harford) County;
- Frederick Town, Frederick County;
- St. Joseph's, Talbot County.

In Pennsylvania,
- St. Joseph's, Philadelphia;
- (St. Mary's depended upon St. Joseph's;)
- Conewago, York (now Adams) County;
- Goshenhoppen, Berks County;
- Lancaster.

These places were the centres of the Catholic faith, which was not tolerated in any of the other thirteen Colonies. Intolerance was so proscriptive in New England, New York, and the four southernmost of the

thirteen original States, that practically Catholicity did not exist within their borders. Outside of Maryland and Pennsylvania, severe prohibitory laws existed against 'Papists,' and only a handful of Catholics could be found. Bishop Carroll testifies in his "Narrative": "As long as the Provinces were subject to the British, the Catholic Religion had not penetrated into any but Maryland and Pennsylvania. The laws were most rigorous against the exercise of it: a priest was subject to death for only entering within their territories. Catholics were subject to the most rigorous penalties for adhering to the worship which their consciences approved, and were not only excluded from every office under government, but would hardly have been suffered to remain in any of the other provinces, if known to profess the faith of Rome. In this situation of things, few Catholics settled in other States, or, if they did, dissembled their religion, and either attached themselves to some other, or intermarried with Protestants, and suffered their children to be educated in error. Even in Maryland and Pennsylvania, the condition of Catholics was a state of oppression."

These Residences, with the exception of that of Philadelphia, were situated in remote rural districts. New York was a station attended occasionally by Father Farmer from St. Joseph's, Philadelphia; Baltimore was visited from time to time by the Priest from White Marsh or Deer Creek; Annapolis, the seat of Government and centre of fashion, had only the private Chapel in the house of Mr. Carroll, and one of our Fathers generally lived with that gentleman officiating as his Chaplain; Alexandria and Georgetown, rising towns of commercial importance, were sometimes in all probability, visited by the Missionary from St. Thomas' or White Marsh, but there was no resident Pastor, nor Chapel in either place, until after 1790.

The secluded site of the Residences was due partly to the desire of escaping observation.

As the public exercises of the Catholic religion were forbidden by law in Maryland, the Chapel was attached to the Residence, and was considered to be a part of the private property of the Priest. It was necessary also to have extensive landed possessions for support of the Missionaries, who neither asked nor received any contributions from the Congregation. On this point Bishop Carroll says: "Contiguous to the houses, where the Priests resided on the lands, which had been secured for the Clergy, small chapels were built; but scarcely any-

where else; when divine service was performed at a distance from their residence, private and inconvenient houses were used for churches. Catholics contributed nothing to the support of Religion or its Ministers; the whole charge of its maintenance, of furnishing the altars, of all traveling expenses fell on the priests themselves; and no compensation was ever offered for any service performed by them; nor did they require any, so long as the produce of their lands was sufficient to answer their demands."

At the present time, after the lapse of 132 years, the Society still retains the charge of these Missions, which it possessed at the date of the Suppression: St. Thomas', St. Inigoes, Newtown (Leonardtown), White Marsh (Bowie), and St. Joseph's, Philadelphia. Our Fathers of Leonardtown and St. Inigoes still minister to all the Catholics of old St. Mary's County, as their predecessors had done since the foundation of the Colony. Several of the Missions in Charles County have been withdrawn from the jurisdiction of St. Thomas', and Newport, Cobb Neck, Bryantown and Waldorf have resident Pastors of the Secular Clergy. The Fathers of White Marsh formerly made excursions all through Prince George's and Ann Arundel Counties, but the Mission is now limited to the home station of Bowie, where a fine pastoral Residence was erected last year. Woodmore and the old White Marsh Mission are attached to Bowie. St. Joseph's, Philadelphia, is the oldest Church in Pennsylvania; the neighboring Church of St. Mary's, built in 1763, was attached to the Residence, and served by its Priests, who labored, not only through the adjoining Counties of Pennsylvania, but also through New Jersey, and as far as New York. Fathers Robert Molyneux and Ferdinand Farmer were stationed here at the time of the Suppression. Gradually other Priests, not of the Society, were introduced, and Father Leonard Neale, who left Philadelphia, in 1799, to become President of Georgetown College and Coadjutor of the Bishop of Baltimore, was the last Jesuit Superior of St. Joseph's until the Church was restored to the Society by Bishop Kenrick, in 1833, when Father Kenny, the Visitor, and Father Dubuisson resumed possession for the Society. The title deed to the Church of St. Mary's, Philadelphia, was made over to the Bishop, in 1825.

St. Joseph's Residence was an important one, as Philadelphia was the most populous city in British North America, the Catholic body was comparatively

large and influential, and there was a more generous concession of practical and public toleration than in Maryland. Even in the days of William Penn, complaints were made to the Home Government, as Penn wrote to the Governor of the Province, "that you suffer public Mass in a scandalous manner." The prominence of the Catholic Church became more pronounced, during the sessions of the Continental Congress, and whilst the American Army held the City: for the representatives of the Allied Powers, Catholic France and Spain, selected St. Joseph's, or St. Mary's, for Thanksgiving Services or other public functions, one of which, it is said, was attended by General Washington. Father Robert Harding had been Superior of St. Joseph's for many years. He built the Church of St. Mary's, in 1763, and Bishop Carroll declared that his "memory remained in great veneration." General Gage, Commander of the British Forces in North America, with head-quarters at New York, wrote to Father Harding, in 1760, requesting him to send a Priest to the Illinois country, which had recently passed under the control of Great Britain by the conquest of Canada. It was a strange request from a British official at a time when a Catholic Priest in England was subject to perpetual imprisonment merely for exercising his functions, and when the intolerant spirit and legislation of Governor Bellomont still dominated New York. But, it was a politic stroke to conciliate the old settlers of the Western Country, where, by the expulsion of the French Jesuits, the people had been left without the ministrations of religion. Father Louis Sebastian Meurin had managed to remain at his post, after the expatriation of his Brethren, and, as Shea says, "in the whole Mississippi Valley, the Brief of the Suppression affected only this one lone Jesuit, laboring manfully to keep religion alive in the Western wilds." Fr. Meurin received notice of the Suppression from the ecclesiastical authorities of New Orleans, although he exercised the faculties from the Bishop of Quebec, to whom he wrote a touching letter for adoption; he had applied for affiliation with the English Mission in the Colonies, after the change of flag. Writing to Bishop Briand of Quebec, from Kaskaskia, June 11, Father Meurin says: "Father Harding, the Superior in Philadelphia, wrote me last autumn, that there were warnings and signs that the Jesuits were about to be treated in England as in France, Spain and Portugal; and he bade me farewell, fearing that he would have no other oppor-

tunity of doing so." Father Meurin died at Prairie-du-Rocher, February 23, 1777; his remains were translated to the Novitiate at Florissant, and buried there, September 3, 1849.

It may not be foreign to our subject, to make some brief mention of the Residences of the old Society, which are no longer retained by the Province.

DEER CREEK was abandoned at an early date, as the decreasing number of Priests rendered it impossible to supply such an unimportant Mission with a resident Pastor. It was founded by Father John Digges, Jr. about 1744. He was the son of John Digges, who, under grant from Lord Baltimore, took up ten thousand acres of land in the neighborhood of Conewago: the territory was debatable ground, as the Mason and Dixon Line had not yet marked off the boundary between Maryland and Pennsylvania. Conflicts arose in regard to land titles, and, in one of the border forays, when Digges undertook with an armed posse to eject some squatters from his grant, his son Dudley, the brother of Father John Digges, was shot by a Pennsylvania blacksmith. The motive for establishing a Residence at Deer Creek could scarcely have been any urgent necessity on account of the Catholic inhabitants, because at that time and for long afterwards, the number of Catholics in Baltimore County was very small: it may have been judged advisable to have a convenient stopping-place on the journey from the Missions of lower Maryland to Philadelphia; or perhaps, proximity to the lands taken up by Mr. Digges, Mr. Carroll and other Catholic proprietors, may have influenced the choice: they would naturally invite tenants of their own religion from the older settled parts of Maryland, and, although our Fathers were already established at Conewago, yet they were Germans, and had sufficient occupation in attending to their fellow countrymen, and it would be well to have a Priest near enough at hand to visit occasionally the scattered English-speaking Catholics of Lancaster and York Counties.

Father Digges was succeeded by Father Benedict Neale, in 1747: he probably erected the building which is mentioned in Colonial Maryland Records as "Priest Neale's Mass-House." The Chapel was under the same roof as the Priest's house, which is still standing, although no longer used for religious services, having passed out of Catholic hands. The *Deer Creek Plantation* was purchased by Father Neale from Mr. Shea, for a small sum of money, on condition that he would

allow the said Shea, "lodging, board, and all things necessary, during his life." It was called "The Mission of St. Joseph's," and was five miles distant from Deer Creek Church. The Church of St. Ignatius at Hickory, now represents this Mission. Father Bennet Neale was an uncle of the four other Neales of a later date, so prominent in the Society, and became conspicuous in Colonial annals, on account of the charges made against him, of conspiring with the French and Indians, in opposition to British interests, after Braddock's defeat at Fort Duquesne. A deserter from the English army who had engaged in the French service, was captured near Fort Cumberland, supposed to be a spy from the enemy: in order to curry favor, he swore that Father Neale had kept up a correspondence with the French, that he sent dispatches to Venango, that he had been present when he preached treason, and that certain laymen, Roman Catholics, whom he named, had in concert with the Priest signified to the French, that they would second them in all their attempts against the country. An unfounded suspicion of Catholic loyalty existed in all the Colonies at that period of panic terror, and, in consequence of this accusation, the Priest was taken into the Sheriff's custody, to be tried at the ensuing assizes, to be held at Annapolis, in February, 1757. At the examination before the Governor and Council, the accuser was brought to grief after the manner of the Arian woman in the case of St. Athanasius: he was a swift witness in identifying one of the accused laymen as Father Neale, and when confronted with the Priest, he swore that he had never met him. The Priest was acquitted without delay, and his false accuser met with his deserts, being sent to Lord Loudon, "as falling under his discretion in quality of a deserter."

Father Ignatius Matthews was at Deer Creek, in 1773–4. He was assisted for a time by P. Bernard Diderick; this latter had got into a dispute with a non-Catholic in Pennsylvania, and as his life was threatened, P. Matthews made room for him for a time: after eighteen months he returned to Goshenhoppen. P. Charles Sewall succeeded P. Matthews in 1779, and was in turn succeeded by P. Sylvester Boarman. The Priest of Deer Creek attended the district between the Susquehanna and the Patapsco. There is a local tradition that Baltimore was occasionally visited from there: this may have originated in the fact that the Pastor, on his missionary trips to Doughoregan Manor, used to pass through Baltimore.

This was done by Rev. Roger Smith, in 1816, and afterwards. P. John Digges, the first Pastor, died in Baltimore in 1746: P. Charles Sewall was transferred from Deer Creek, to become the first resident Priest in the town destined to be the Monumental City and the Metropolitan See of the United States.

P. Sylvester Boarman was the last Jesuit Pastor, in 1795: the property remained vested in the Corporation of the Roman Catholic Clergy, composed mainly of former members of the Society, but the Mission was served by Secular Clergymen, Rev. Charles Lusson, Rev. William Pasquet, Dr. Cornelius Mahony, and Rev. Joseph Eden, who went from Alexandria, where he had resided for some years, to Deer Creek, in December, 1806, and continued there until his death, January 1, 1814. The record closes with the death of this clergyman, who, like several others of that period, supplied for our missions, administered the property by appointment of the Corporation and drew their salary from it. All connection of the Society with Deer Creek, henceforth to be known as Hickory, ceased, when in pursuance of a resolution, at the meeting of the Corporation in 1811, the estate was sold. Rev. Mr. Eden was authorized to receive the whole profit of the home place, or Deer Creek, and Arabia Petræa. The final sale of the lands was made by P. Francis Neale, in 1814. Archbishop Carroll writes, in a letter of that year, April 19: "The purchasers of the farm at Deer Creek are impatient to get possession. A Residence must be provided immediately for a successor to Mr. Eden."

St. Joseph's, Talbot County, was founded by P. Joseph Mosley, who settled there, 18 March, 1765, with eight negroes from White Marsh. It continued under his charge until his death, in 1787. His Diary and Letters, which will soon appear in the pages of the Woodstock Letters, give interesting details of missonary labors and privations over the lower portion of the Eastern Shore. The principal stations were Tuckahoe, or Wye Mills, where he resided, Queen Anne's, Denton, Cambridge, Easton and Meekin's Neck. It was an uncongenial soil in which to sow the seed of the Faith, as Quakers and Presbyterians abounded, and after Whitefield's visits to America, Methodism of a narrow type claimed many adherents. There were probably more Catholics in Somerset and Dorchester Counties, in Colonial times than there are at the present day. After the death of P. Mosley, in 1787, St. Joseph's was attend-

ed by P. John Bolton, until 1801. The Mission was vicariously administered by Secular Priests, Rev. John Ambrose Sougé, Rev. John Moynihan, Rev. James Monelly, until in 1829, P. Samuel Newton was placed in charge. The Catalogue for 1834 gives this Status:

Domus et Missio Sti. Josephi.

P. Joannes Bapt. Cary, Proc. Præd., Oper. excurr. ad Denton et 60 milliaria et amplius ad familias dispersas.

Coadj. Georgius Kuhn,—cust. praed.

It was surrendered to the Bishop of Wilmington in 1874. It was a hard Mission from the beginning, with few Catholics, and those widely scattered: the Priest was generally alone, and was obliged to travel to Bohemia, a journey of two days, for Confession.

The spirit that prevailed in that section, and the difficulties that beset the Priest in the exercise of his Ministry, may be judged by an occurrence of a few years antecedent to the settlement of Father Mosley at St. Joseph's. In 1756, Father James Beadnell was taken by the Sheriff of Queen Anne County, and obliged to give bail for his appearance at the Provincial Court, to be held at Annapolis, under the penalty of £1500 forfeiture. He appeared accordingly on the day prefixed, when two indictments were exhibited against him; the first of which was for celebrating Mass in private houses; the second for endeavoring to bring over a non-juror person to the Romish persuasion. But his trial was put off till the assizes in Talbot County, where, on the 16th of April, 1757, he was tried and acquitted; from the first, as allowed so to do by an order issued by her Majesty, Queen Anne, dated at Whitehall, Jan. 3, 1705-6; from the other, as no sufficient evidence was brought against him, the jury bringing in their verdict to each,—*Ignoramus.*

Bohemia: Manor and Mission of St. Xaverius. This property was acquired by the Society, through Father Thomas Mansell, to whom the patent was granted in 1706. It was situated at the head of Little Bohemia Creek, and as the whole Eastern Shore depended upon it for many years, it was considered to be an important Mission. Two or three Fathers resided here, especially during the existence of the School or Academy, where Bishop Carroll, "Little Jacky Carroll", as he was called in the register, received his early education. Father John Lewis resided at Bohemia at the date of the Suppression, and here he finished his course in 1788. When St. Mary's Seminary in Baltimore was established,

the Bohemia farms were allocated to the Sulpicians for its support, with the obligation of furnishing a Priest to attend the neighboring congregations in Cecil and Kent Counties, Maryland, and Newcastle County, Delaware. In accordance with this contract, Rev. J. M. Tessier, Rev. Ambrose Maréchal, and other well known members of the Congregation of St. Sulpice were stationed at Bohemia. Their stay did not extend to a decade of years.

There was mismanagement and misunderstanding, as was natural in the case of men trained to Seminary life in the cities of France and suddenly translated to superintend the agricultural labors of negroes on the Eastern Shore. The profit of the farms did not come up to expectations, and one of the managers conceived the brilliant plan of increasing the revenue by disposing of the standing timber and selling off the young negroes as if they were part of the crop. Such action on the part of a mere tenant was manifestly *ultra vires;* and it was resolved at a meeting of the Trustees, held at White Marsh, August 21, 1795, "That the Agent do write to the President of the Seminary in Baltimore, to inform him that it is the opinion of the Corporation, that by the profits arising from the Estate of Bohemia, as granted to the benefit of the Seminary, are understood the annual crops, rents, the increase of stock, and firewood not fit for building or fence rails; but that moneys arising from the sale of negroes are not understood to be enumerated among the profits of the Estate, nor is timber to be carried off the land."—Relations became strained: and the Sulpicians withdrew from the occupation of Bohemia, declaring that the management had resulted in financial loss to them. Subsequently, Archbishop Maréchal, when contending that the *Mensa Episcopalis* should be supported from the Jesuits' estates, cast his eyes on Bohemia, where he had been the incumbent for several years, but afterwards he directed his efforts to secure possession of White Marsh. As soon as the arrival of re-enforcements from Russia permitted, the Society resumed the administration of the Mission. P. John Henry was there in 1817; P. Michæl Cousinne, a Novice, died there in 1819, and was succeeded by P. Peter Epinette, who remained until his death in 1832.

FREDERICK: the first house within the present limits of the City of Frederick was erected in 1748. Frederick County was then a frontier district extending to the Western boundary of Maryland. Some Catholics from

the lower counties had become tenants upon the manor lands of Mr. Carroll, who had purchased 12,000 acres on the Monocacy and Potomac, and there were few Catholics amongst the early German settlers; to provide for these, Father John Williams, in 1764, built a house, in which according to the custom of the times there was a Chapel: it formed a part of the Novitiate of a later date, and was for forty years the only place of Catholic worship in Frederick County. Father Williams was succeeded by Father James Walton, whose *Diary* contains interesting records of missionary labors and accounts of the Church which he erected at Little Pipe Creek. Father Frambach was in charge of the Mission at the time of the Suppression, and visited outlying stations in Western Maryland and the Valley of Virginia: tradition tells how he used to sleep beside his horse, ready to mount at a moment's notice, and at one time escaped across the Potomac, whilst the bullets of the pursuers whistled about his head. It was the practical carrying out of the the advice given by Rev. William Crashaw, Father of the Poet, in a sermon preached, Mar. 3, 1610, before Lord De la War and others of Council of Virginia, just before the noble Lord sailed to be Governor: "Suffer no Papists, let them not nestle there; nay, let the name of Pope and Poperie never be heard in Virginia." In 1787, the Rev. Patrick Smyth was in Frederick: he had been Parish Priest of Dunboyne, in Ireland, when Dr. Butler apostatized, and, resigning his position in disgust, came to America. He remained only a short time: wrong-headed and querulous, on his return to his native land, he published defamatory charges against Father Carroll and the Jesuits. Father Carroll drew up a reply, intending to refute the libel, and to have it circulated in Ireland: but, high ecclesiastical authorities there persuaded him to let the matter rest, as the man's character was notorious. The subsequent career of Smyth was turbulent and unhappy. His successor at Frederick was the zealous John Dubois, the founder of Mt. St. Mary's College, and afterwards Bishop of New York. Father Francis Malevé was the first of the restored Society to be stationed in Frederick: he was alone there from 1811 till his death in 1822. Father John McElroy succeeded him, and he was a tower of strength for Catholic interests during the many years of his pastorate; and, returning in old age to this scene of his early labors, he died, the Nestor of the Province, at the age of ninety-five. When the Novitiate, mainly through his strong support and

representations, was established at Frederick, in 1833: he fondly thought that a permanent home was secured for the Novices: but, after seventy years residence, they were transferred to Poughkeepsie, N. Y., in 1903, and the City with all the former Missions is now in charge of the Secular Clergy.

CONEWAGO AND GOSHENHOPPEN: these Missions were founded originally to aid the German Catholics who had settled in Pennsylvania. The Founders were P. William Wappeler and P. Theodore Schneider, and their names appear for the first time in the Catalogue of 1846. Conewago and Goshenhoppen were the Mother-Houses of all the Missions established through the the Province of Pennsylvania, with the exception of Philadelphia and its immediate neighborhood. Even in Philadelphia, when census returns of all the Catholics in the Province were made to the Governor in 1756, the German Catholics there, attended by P. Schneider from Goshenhoppen outnumbered those of English tongue under the care of P. Harding. At the time of the Suppression, Fathers James Pellentz and Luke Geissler were at Conewago and Father John B. De Ritter at Goshenhoppen. P. Geissler died in 1786: P. Pellentz was present at the Synod of Baltimore, in 1791, as Vicar General of the whole Diocese, and he died full of years and merits, in 1800, at Conewago where he lived for forty-two years. He had many assistants of the Secular Clergy, some of whom were conspicuous in the Missionary annals of the country. Rev. Demetrius Gallitzin, the Russian Prince, and founder of Loretto; Rev. F. X. Brosius, who established a classical academy at Mt. Airy, near Philadelphia, and afterwards was a private tutor near Boston for students of Harvard College; he taught German to Ticknor, the historian of Spanish Literature, and his scientific attainments are commemorated in the "History of Mathematics", published by the United States Government in 1892. The Reverend Louis de Barth was for a long time—nearly 28 years—at Conewago. He was a Novice for a short time; and is buried in the old parish cemetery at the entrance of the Georgetown College Walks. When the Society was enabled to resume the care of the Mission, there were generally three or four Fathers in the Residence, from which many out-missions depended, and some of them at considerable distance. It was necessary to have a German Father, as many of the old folks did not understand English, and sermons used to be given in German, down into the lat-

ter half of the last century. Conewago was gradually shorn of all its dependencies, and the ancient Church and Residence were surrendered to the Bishop of Harrisburg, in 1901. Father Reynolds Cowardin was the last Superior of the Society. After the death of Father De Ritter, in 1787; Goshenhoppen and the neighboring stations were served by priests who were not members of the Society: Father Paul Kohlmann, was the first of the restored Society in care of the Mission. He came in 1819: he was a brother of P. Anthony Kohlmann, had been a professed Franciscan and was granted the privilege of entering the Society, by Pius VII. in 1808. P. Augustine Bally was Pastor from 1837 until his death in 1882. He was so identified with the place that latterly it went by his name. Father John B. Meurer was Superior, when, in 1889, the Mission was given over to the Archbishop of Baltimore.

LANCASTER, PA. Land for an establishment in Lancaster was acquired as early as 1742. The deed was made out in favor of Father Henry Neale, and is signed by Governor Hamilton. A Church was built, which was destroyed by fire in 1760: it was believed that this was the work of incendiaries moved by bigotry, and a reward was offered by the authorities for their apprehension. The names of many of the early Missionaries appear in the registers of Lancaster, and it was apparently attended at first from Conewago. Afterwards, for a time at least, there was a resident Pastor. Father Hunter's *Account Book* has entries for 1755 and 1756, under the heading, *Lancaster Factory:* "for supplies of clothing, £9-s5:" he balances, "By Credit given ye by Prov. Maryl." After this date, the Residence depended upon Conewago; but it seems to have had an independent existence about the time of the Suppression. From the death of Father Geissler, in 1787, there was a rapid succession of Pastors, not members of the Society: some of them were worthy and zealous Priests, but there were several who gave great trouble to Bishop Carroll. They seem to have been of that class of unsteady ecclesiastics who roam around the world, changing their habitation by whim, or changed for cause. Father William Beschter was the first of the restored Society to be placed in charge of the Congregation, in 1807. Lancaster has always been a stronghold of Lutheranism, and, when the Tercentenary Lutheran Jubilee was commemorated, Father Beschter contributed to the celebration by publishing a *pamplet*, "The Blessed Reformation: Martin

Luther protrayed by himself." Reverend Bernard Keenan was installed Pastor in 1823, and remained incumbent until his death in 1877. For many years the Catalogue of the Province contains this notice after the name of the Lancaster Residence: *Occupatur a Sacerdote Sæculari.* Conditions had so changed during the long occupation of Reverend Mr. Keenan, that the claim of the Society was quietiy surrendered to Archbishop Wood of Philadelphia, who, in turn, made over the title deeds of the property to Bishop Shanahan of Harrisburg.

The preceding summary relation in regard to the Residence has enabled us to put together and condense some varied information concerning local events and personal happenings,—to bridge over, in some measure the span of time between the Suppression and the Restoration, the interval between 1773 and 1805. As the old Fathers of the Mission were thinned out by death, the Residences, although still owned and controlled by the 'Corporation of the Clergy,' composed mainly of ex-Jesuits, passed under the management of other Priests, who began to come into the country at the close of the Revolutionary War. The WOODSTOCK LETTRRS (vol. xvi., p. 169) states that, in accordance with the direction of Reverend Father General, catalogues of those who proposed to re-enter the Society and of the candidates for admission were forwarded to St. Petersburg, at the time of the Restoration. Unfortunately, copies of those catalogues do not seem to have been preserved: an effort was made to supply this defect, by compiling catalogues from various authentic sources of information. This praiseworthy work is due to the initiative of Father Patrick H. Kelly, and its general correctness reflects credit upon his patient research and critical acumen. The first of these reconstructed catalogues, that for 1807, shows how thin was the thread connecting the new Society with the old: of the nine Fathers there mentioned, five had lately arrived from Europe (P. P. Henry, Britt, Malevé, Kohlmann and Epinette); one, Charles Neale, had been a Novice at Ghent, in 1773; P. Francis Neale was a Novice just received: and Fathers Robert Molyneux and Sylvester Boarman had renewed their vows. P. Charles Sewall had also re-entered, and his death is recorded, 10 Nov. 1805. P. John Bolton, a Professed Father of the old Society, whose name is omitted, should be added. The two bishops, John Carroll and Leonard Neale, had not been Priests on the Maryland Mission before the Suppression. PP. Molyneux and Bolton

were the only members of the Society, who had lived as Priests under the old dispensation in Colonial days and survived the thirty-two years of eclipse and entombment of the Suppression to share in the light and resurrection of the Restoration. The nascent Mission numbered nineteen members, and sixteen of these were stationed at Georgetown College: only two of the Residences were admisistered by Ours: these were St. Thomas' and St. Inigoes. The status of the others is given in the following explanatory note appended to the Catalogue, Ineunte Anno 1807, *Primus post Missionem Restitutam:*

Residentiæ Conewaginensis, Goshenhoppensis, Lancastriensis et ad S. Josephi, Philadelphiæ, in Statu Pennsylvaniæ, et Bohemiensis, Neopolitana, Fridericopolitana, Alba Paludana, et illa quæ est ad S. Josephi in comitatu Talbot, in Statu Maryland., propter penuriam Nostrorum, ab aliis sacerdotibus occupantur.

The ex-Jesuits, twenty-two in number, as enumerated by Father Carroll, on his return to America in 1774, were the only Priests in the country, and no accessions were made to the ranks of the Clergy during the seven years of struggle for independence. After the signing of the treaty of peace in 1783, some recruits were received: a few of these had been Chaplains of the French fleet, as Father Whelan, a Franciscan, who is buried at Bohemia, and Father De Rosey, a Capuchin who lived for several years at St. Nicholas', in St. Mary's County; others, as Rev. Francis Beeston, Rev. Robert Plunkett, Rev. Stanislaus Cerfoumont, had been connected with the Academy of Liege. The French Revolution later on sent many Priests abroad, and America was benefited by the enforced exile of the Sulpicians, and of such model clergymen as Cheverus, Matignon, Dubois, and others.

Some Marylanders of the old Society returned to their native land after the cessation of hostilities: Father Leonard Neale, who had been laboring upon the difficult and unfruitful mission of Demerara, arrived in 1783; Fathers Henry Pile and John Boone came from England in 1784; Father Joseph Doyne about the same time; and Fr. Charles Neale with his colony of Carmelite Nuns from Belgium, in 1790. But, despite these accessions, the whole number of the Clergy in 1790, the year of Bishop Carroll's consecration, did not much surpass what it had been in 1774. There were but twenty-one members of the first Synod held in Baltimore, in 1791, and

ten of these had belonged to the Society. St. Mary's Seminary was opened that year by the Sulpicians, but only nine Priests were ordained from it during the fourteen years that elapsed before the Society was restored: only two of these were natives of Maryland, Rev. William Matthews, a nephew of Bishop Neale, and Ignatius Baker Brooke, who had been a Scholastic.

The former members of the Society, meantime, continued to live as they had done before the Suppression, under the authority of Father John Lewis, the last Superior, and Vicar General for the Vicar Apostolic of the London District. They were no longer bound by the vow of Obedience, but Father Lewis expected them to act under his direction, and to acknowledge his authority to assign them to such stations as he thought proper. Father Carroll declined to conform to this disposition of affairs, and chose to reside independently with his mother, at Rock Creek, a few miles north-east of Georgetown. The Superior promptly decided that he was not entitled to any share in the common funds or revenues of the former Society. Father Carroll speaks of this in a letter, writing to his friend, Father Plowden, in 1779: "Because I live with my mother, for whose sake alone I sacrificed the very best place in England, and told Mr. Lewis that I did not choose to be subject to be removed from place to place, now that we had no longer the vow of obedience to entitle us to the merit of it, he does not choose to bear any part of my expenses. I do not mention this by way of complaint, as I am perfectly easy at present," etc. In the same letter, he describes his mission: "I have care of a very large congregation, have often to ride twenty-five or thirty miles to the sick; besides which, I go once a month between fifty and sixty miles to another congregation in Virginia." This was to the home of his cousins, the Brent family, at Acquia Creek. The ancestor of the Brents of Virginia, Captain George Brent, when he received his Patent for thirty thousand acres of land in Stafford County, was also granted a privilege which is unique in the history of that Colony, and probably the only instance of such a concession in the British Dominions. He and all who settled on his lands were exempted from the Penal Laws of England. The Patent was issued by King James II., and is dated, Whitehall, the 10th of February, 1686, directed "To our Right Trusty and well beloved Francis Lord Howard of Effingham, our Lieutenant & Governor Generall of our Collony and Dominions of Virginia in America and to

our Chief Governor or Governors for the Time being." The Letter Patent, after detailing and conceding the Grant of land, goes on to say, 'concerning the petition to grant them free exercise of their Religion. :' "Wee have thought fitt to condescend to their Humble Request and wee do accordingly give and grant unto the Petitioners and to all and every the Inhabitants which now are or hereafter shall be settled in the said Towne and Tract of Land belonging to them as above mentioned, the free exercise of their Religion without being prosecuted or molested upon any penall laws or other account for the same, which wee do hereby signify unto you to the end you may take care and give such orders as shall be requisite that they enjoy the full benefit of these our gracious intentions to them."

When the English Prelate, Doctor Talbot, under whose jurisdiction, and that of his predecessor, Bishop Challoner, Father Lewis had been acting as Vicar-General, during the War, refused to have any further intercourse with the Clergy in America, the latter were placed in a novel and anomalous situation: ecclesiastically, they were *nullius jurisdictionis*. To remedy this state of affairs, and feeling the want of some organization to preserve the property then in the hands of individuals, and to maintain some form of discipline until the Holy See should provide for the wants of the Church in the United States, some of the Clergy addressed a letter to Father Lewis, asking him to attend a meeting which they deemed absolutely necessary for the interests of religion. The meeting was called at Whitemarsh, on the 27th of June, 1783: views were interchanged, and a form of government was submitted which was communicated to the absent Missionaries. At an adjourned meeting, held at Whitemarsh, November the 6th, the plan was more thoroughly discussed and revised. About this time, a petition was forwarded to the Sovereign Pontiff, asking that Fr. Lewis should be formally constituted Superior, with powers to administer Confirmation, to bless the Holy Oils and impart faculties to the Priests of the Mission. There was a delay in regard to the appointment: an underhand scheme was set on foot to impose on American Catholics a French Superior residing in Europe. The Papal Nuncio at Paris, and Benjamin Franklin, the American Minister there, were approached on the subject: documents were transmitted by Franklin to the Continental Congress, suggesting that a titled ecclesiastic residing in France should be created Vicar-Apostolic. This was in direct opposition

to the wishes of that Envoy's countrymen, who had in a legitimate way petitioned the Head of the Church that one of their own number should be designated. Franklin had been misled by the false representations of Barbé Marbois, the French Minister to the United States. Fortunately, the scheme, which Dr. Shea remarks, would have enslaved the Catholics of this country, was thwarted. Congress resolved, "that the subject of the Nuncio's application to Dr. Franklin, being purely spiritual, it is without the jurisdiction and power of Congress to permit or refuse it."

When information of this intrigue reached England, Father Charles Plowden wrote to Franklin, as also did Fathers Mattingly and Nicholas Sewall, who were natives of Maryland, "to express to him the degree of respect and consideration due to the Missionaries now in America, and to desire that no proposals might be admitted, without their participation and consent." Franklin, being better informed, subsequently took an active interest in the selection of Bishop Carroll.

As soon as the Memorial of the Priests in America was laid before Pope Pius VI., he decided to take action, and, on June 6, 1784, the Sovereign Pontiff ratified the appointment of Father John Carroll as Superior of the Mission in the Thirteen United States of America, with power to administer the Sacrament of Confirmation. The Clergy had met again before official information of Father Carroll's appointment had been received. At the Chapter, held in October, 1784, he attended as a simple delegate. At that Meeting, a Form of Government, and Rules for the Body of the Clergy were adopted. It was resolved "that a Bishop at present is unnecessary." Some of the members were most hostile to the creation of a Bishop, especially Father Bernard Diderick, who drew up a protest that was injudicious in matter and form, and despite the objection of Father Carroll, insisted on forwarding it to Rome. Cardinal Antonelli, Prefect of Propaganda, apprised Father Carroll of his appointment, by letter, received, November 26, 1784, The Clergy had asked that Father Lewis should be named Superior: concerning him, the Prefect of Propaganda writes: "The Sacred Congregation would have readily cast its eyes on the Rev. John Lewis, if his advanced age and the labors he has undergone in the vineyard of the Lord had not deterred it from imposing on him a new and heavy burden: for he seems to require repose rather than arduous labor." Father Lewis was then sixty-three years of age, and he died four years later.

WORK AT MANILA.

A Letter from Father John J. Thompkins, S. J.

ATENEO, MANILA,
December, 1904.

REV. AND DEAR FATHER,
P. C.

In my first letter I told you of my arrival at Manila. The home-coming of the Philippine Honorary Commission on board the steamer "Manchuria," was celebrated with all the enthusiasm that their fellow-countrymen could muster. It was inspired, of course, by the officers of the United States Government, and was under their direction. Early in the morning the Manchuria was surrounded by a dozen or more gaily-decorated steam launches, carrying the friends of the voyagers, while from two or three other launches came strains of excellent music. A procession was to form and escort the Commissioners to the Custom House wharf, whence preceded by the youth of the city schools they were to be driven to the Government Hall, where a reception was to be tendered to them. However, in leaving the Manchuria, I got aboard the wrong launch, and landed on the opposite side of the river from the Custom House, only six or seven minutes walk from the Ateneo. As a result of the mistake I had been royally received by Father Superior and Father Rector, had rested and was returning to the Custom House for my trunk, when I passed the procession on its way to the reception.

The Fathers of the Observatory were just about to make a pilgrimage to the famous shrine of our Lady of Antipolo and Father Rector very kindly offered me a place in the party. At half-past one Father Rector, Brother Comas and myself drove to the Observatory, where we met Fathers Algué, Villalonga, and McGeary and Brother Novello. In fact the pilgrimage was to fulfil a promise made by Fathers Algué and McGeary and Brother Novello on their way here from San Francisco in May. We reached the Pasig River about three o'clock and began the first stage of our pilgrimage in a steam launch some seventy feet long. It was loaded

with freight and crowded with passengers. The ride was warm and a heavy tropical shower added to our discomfort as the side canvasses had to be unfurled. However it gave us an interesting view of Philippine life. The banks of the river are rather thickly lined with houses. These are formed of bamboo covered with nipo; the part of the house used as a dwelling place, is always several feet above ground; the lower part being altogether open, serves sometimes as a stable for the horse or the sty for the pig. The heavy rains render necessary this elevation of the dwelling apartment. The Pasig is a very busy stream; during our trip launches and long Philippine row-boats passed us with great frequency.

About half-past four we reached the city of Pasig, or rather one of its barrios or small suburban villages. It was a long barrio, numbering about two hundred houses, a hundred extending in single line on either side of the road—the only street in the village. While Father Villalonga went to arrange for carromatas—the small Philippine carriage—we remained near the rocks on which we stepped from our boat. The first object that attracted my attention, as I looked down the village street, was the *game-rooster*. Nearly every third man or boy held one under his arm. Baseball is the national game of America, and bull-fighting is or used to be that of Spain, but there seems to be no doubt that cock-fighting holds mastery over the Filipino heart. Indeed if the house is in danger, the game rooster is the first object to be saved, even before wife or child. My surprise at the sight of the game rooster was more than counterbalanced by the wonder of the Filipinos, especially the children, at two live rabbits which we were carrying with us for the morrow's meal. When Father McGeary invited them to come nearer, they crowded round the basket, and gazed in speechless admiration. We were obliged to wait over an hour, as Father Villalonga found the owners of the carromatas very unreasonable in their charges; the appeal of the Father to the American commander of the place brought out the fact that the "hackmen" were unlicensed and reduced them to peaceful subjection, and about half past six we resumed our journey for Antipolo. Deep darkness had settled down on the village of Pasig as our carromatas rattled over the uneven street; but the night was partly lit up by the candles of the villagers who charitably held them in their windows as we passed by.

About nine o'clock we stopped to change horses, and soon began what the night's experience and the next day's ocular evidence proved a rather dangerous ascent. Clouds had been long gathering, and soon frequent flashes of lightning illumined the sky and the deep rolls of thunder told of the coming storm. The road was very steep, and I often wondered at the strength and endurance of these small Philippine horses—only about one half the size of the American horse—as they struggled up the incline. To add to their labors and our discomfort, our course led at one time over large rocks, and again through deep mud, from the afternoon's storm, that taxed the horses' strength to the utmost. Indeed we were obliged to halt nearly every ten minutes to give them a rest. We had four carromatas, and the horses that drew one of them seemed altogether unequal to the task. The rain soon began to pour in torrents, and lasted for nearly half an hour. During the rain our driver kept his place on the unprotected seat, with all the placidity of a duck, and never once did a cigarette leave his lips. It was quarter past ten when our band of weary pilgrims reached the church of our Lady of Antipolo. The shoes of some showed that they had not ridden all the way, while the rain-soaked clothes of others proved that at times they had not escaped the rain. We were all grateful that we had reached the shrine without accident.

Next morning we said Mass at the famous shrine, on altars thickly covered with silver plate. Father Algué took many photographs of the shrine and as Father Sanchez is preparing a little book on Antipolo, which I shall send your Reverence later, I shall pass over the history of this remarkable spot. I became acquainted here with the Church band—one of the essentials in most of the Philippine churches. This band consisted of a violin, a cello, a flute, an oboe, and a horn. A cornet in a corner indicated the absence of one of the players. A high Mass was sung at eight o'clock, and during it I was surprised at the strains of the "Star-spangled Banner" coming from the band in the choir-loft. I thought at first that this was Americanization with a vengeance. But I heard later what was considered a probable explanation. In former days at the time of the Consecration the band played the Royal March of Spain, in honor of the coming of the King, and as the "Star-spangled Banner" is the American national air, this has now been substituted.

On Tuesday I went with Father Rector to our Observatory in Manila and certainly the buildings and the work done there are an honor to the Society and one of its glories in the East. It would require the pen of our scientists to give you an adequate idea of the work done in the Observatory. I trust that we may soon have the pleasure of reading a complete account from one of their number. Besides the scientific work, our Fathers have the Normal School and Seminary. The former dates back to the year 1865 and is a proof of the determined efforts our Fathers then made to extend education in the Islands; and to raise its standard by training capable teachers for the Philippines. The Seminary has been in existence only since last June, and is an object of special affection of the Archbishop. If a few American Jesuits had been available in the early days of the American possession, we should have now a large American College there too. Adjoining the Observatory grounds, is a Government Normal School for girls. Near it is the girls' dormitory. This is in charge of a Protestant lady, who, fortunately for the girls' religion, is very just and fairminded. Knowing that Catholics have to abstain from meat on Fridays, the first and second Fridays she was in charge she went to some expense to provide fish and eggs. When the girls, after the second Friday, asked her why she did so, she answered because it was the law of their Church. When they told her that that law did not bind in the Philippines, she went to the Observatory to consult Father Stanton and learned from him that the girls' assertion was true. On another occasion when some of the girls wished her to take them to her church, she said she did not think it was right for them to go, but that she would ask Father Stanton. At the mention of Father Stanton's name, the girls said they did not wish to go. If all the Government teachers in the Islands were like this lady, the dangers to religion would be much diminished. At present Father McGeary teaches Catechism twice a week at the dormitory. Those who attend the class, however, are required to secure permission from their parents. The progress in English of these coming teachers of the English language is not very marked.

Thursday I spent at the villa of the Scholastics—called Santa Anna. It is a delightful spot on the banks of Pasig. The buildings are of brick and are built in the open style of all Philippine houses. Once a month the students of the Ateneo pass a day there. After my

return from the villa, I made my first call on the Archbishop. I found him exceedingly kind and very glad to have another worker—especially a Jesuit—from America. He has made a very favorable impression on all whom he has met. The Government officials especially are pleased with him and speak of him in terms of highest praise. The Filipinos of all classes, rich and poor, love him; and his amiability, his patience, his sympathy with all have won him their love and respect. He invited our Fathers to give a Spanish mission in the Cathedral, preparatory to the Feast of the Immaculate Conception, and three were appointed for this work.

At six o'clock Thursday evening I went with Reverend Father Rector to the reception at the Governor's house. The first lady I met there, the wife of the Governor, said she had a special love for the Society, and felt that she belonged to it, as she had a Jesuit nephew in one of the Southern States. On inquiry, I found that the nephew was no other than my old brother-catechist of Woodstock and St. George's Island—Father Oliver Semmes. At the reception I met many of my fellow passengers on the Manchuria, but was on the point of leaving before I was introduced to Governor Wright. The Archbishop was present and, as Father Rector and I passed out, whispered in what I thought a rather marked manner: "I'm very glad that you came tonight." It was another instance of his thoughtfulness, which had been manifested even more on the evening of the preceding reception. These receptions are held on the first Thursday of every month. Finding that none of our Fathers were present, on the evening referred to, he drove over to the Observatory to mention the fact, and two of the Fathers went at once.

On one of my late visits to the Archbishop he mentioned an amusing incident that had occured shortly before on one of his Confirmation journeys. About to confirm 800 children, he was visited by a delegation of forty ladies of the parish; when he had seated himself in the chair of honor, with the pastor on his right, one of the ladies came forward and made a very pretty address of welcome. When she sat down the second arose and delivered an address. One by one the ladies rose and spoke, until after the seventh had been heard, the Archbishop asked the priest in consternation,—

"Are all these ladies going to speak?"

"Si, si," responded the pastor,

With eight hundred Confirmations awaiting him, the prospect was too terrible, and the Archbishop saved himself from further elocutionary displays by an "otro tiempo."

My "holiday" was drawing to a close; but I had meanwhile been laying the foundations of future work. I had visited General Wade and obtained, as a matter of courtesy, his permission to visit the soldiers. Father Murphy, one of the army chaplains but at present acting secretary to the Archbishop, told me that within the walled city alone, there are enough Catholic soldiers in the two barracks to keep a priest occupied. Beginning on Monday, I called on the doctors in San Lazaro and the Civil Hospitals. The former is the Plague, Leprosy and Smallpox hospital. At the time of my visit, there was only one American Catholic—a woman—not seriously ill. The Civil Hospital is a general hospital for civilians and I found Dr. Stafford, who was in charge, very affable and glad to welcome a priest. In fact, this same spirit was manifested in all the superiors, army and medical, on whom I called. In the Civil Hospital there were several American Catholics. I called on the Archbishop in the evening for my faculties which are given here in writing. In the course of a kind conversation he suggested the very places I had visited in the morning, and some which I intended to visit on the following days, as special objects of my labors; he said it would be extremely pleasing to him if I could visit them frequently. At the close of our talk, he put me in communication with a gentleman who the preceding month had written for advice about entering the Catholic Church.

On Tuesday I went to the Bilibid prison and found the Warden Mr. Steward, most willing to have the priest come and do what he could for the prisoners. Fr. O'Mahoney, the American Augustinian, often called, and I found that he also had visited frequently the other institutions of the city. In Bilibid, the prison for the entire islands, there are about four thousand Filipino prisoners and about one hundred Americans: of the latter thirty are Catholics. For the Filipinos there are two chaplains who say Mass on Sunday but the chapels are so small that the Americans find it hard to attend.

While I was talking to Mr. Steward, one of the Catholic prisoners came in, the one who the warden said could give me the best information concerning Catholic inmates. I was sorry to learn that his name is Thompkins

and that he comes from New York City. I have not traced any closer relationship. I made arrangements with him to call later in the week and talk the situation over with him. From the prison I went to the Military Hospital, where there are eight wards. Major Bannister, the physician in charge, received me cordially and granted me every freedom to come and go when I wished.

On Thursday morning I visited General Smith, the Secretary of Public Instruction. The execution of his duties as Secretary of this important department has not, I am told, given satisfaction to Catholics, notwithstanding the fact that he is himself a Catholic. The Department of Education is certainly one of the most important in the Islands, and immense protection to Catholic interests could have been afforded by the Secretary in charge. While we may suppose that the General was acting in good faith, he certainly fell short in one important instance. When the position, second only in importance to his own, of General Superintendant of Education was to be filled, General Smith received a petition not only from Catholic but from many Protestant teachers also, asking the appointment of a Mr. O'Reilly, a Catholic. General Smith refused to grant the petition on the ground that since he himself was a Catholic, the appointment of another Catholic on the Board would arouse too much opposition; and he accordingly appointed as Superintendent, a David P. Barrows, who is, it seems, very hostile to the Church. When an appeal was made Governor Wright answered, that the matter was entirely in General Smith's hands, and that he could not interfere. Mr. O'Reilly was later appointed Superintendent of the City Schools.

On Friday afternoon I visited my namesake in Bilibid and promised to call the following Sunday to establish the League among the men; he assured me that they would be much pleased. Until about two months ago, one of the Augustinian Fathers had visited them on Sunday afternoons and given them a short instruction: of late, however, the Father had been unable to attend. I told Mr. Thompkins I would be glad to come when I could and give them instruction on subjects he or the other men might suggest. He asked me to give a series of instructions on the Sacraments. This I hope to be able to do.

Thus at the end of my second week, I had made a general survey of the field of my labors. As you see, it

is rather vast. Starting out to find a few sheep to take care of, I soon saw the great need of shepherds. The few soldiers with whom I have spoken seemed glad to have another American priest here, and I am sure that a little patience and kindness will accomplish much in their ranks. Immediately back of our house and college are the American Governmental stables. I strolled around there one evening during the week and the *first five* men I talked to were Catholics. With very little difficulty a small Catholic colony can be formed.

Full of great expectations, I went to Bilibid on Sunday, October 16, but my hopes were rudely shattered. My namesake Thompkins, after my departure from Bilibid on the preceding Friday had gone to the prison infirmary and there I found him on Sunday afternoon. He had mentioned my coming to one or two, but more were not to be seen. While I talked to the patient, these two went through the prison grounds to summon the rest of the flock and on my return to the "chapel" I found seven awaiting me. Much more disappointing was this very "chapel." When I heard the warden speak of a chapel, and altar and Mass and chaplain, I fondly imagined at least a real altar, and a chapel capable of accomodating two hundred people. Think of my surprise when I found that the "chapel" was a small "room,"—even this name is too dignified for the place—without altar, or pictures or statues or even benches. The prison is built somewhat in the form of wheel; it is altogether open, and the cells are in the open air; they reminded me of the animal cages in Central Park. At the hub of this "wheel" are two so called "chapels," which the prisoners may see from their cells; one of them opens on the "Presidio"—that part of the prison wherein are retained those serving a sentence of over five years; the other opens on the "Carcel"—and these "*chapels*," each including about fifty square feet, are all the place of devotion for four thousand five hundred native convicts, all Catholics, at least in name. By the time my "congregation" had assembled, there remained but fifteen minutes in which to address them. I gave them a brief explanation of the First Degree of the League, and expressing the hope that my second Sunday's devotions would be better attended, I bade my little flock good-bye.

The following day I went to the Civil Hospital and met some of the "fish," for which the net is ready. I

met a policeman and two firemen. They were not seriously ill; so my meeting was only a introduction to their ranks. One of the firemen is a recent convert of Father Zwack, and has the Archbishop's promise of immediate Confirmation whenever he calls at the Palace. In the case of the policeman occurred a difficulty that I had already met with in the military hospital, namely, membership in a secret society. After chatting with him a little while, I found that his sickness, as he said, had made him begin to think of God, and for the first time in twelve years he had prayed. When I suggested confession, he answered immediately, "Father, I can't go, I'm an Odd-Fellow." As he understood the mind of the Church fully on this point, I did not urge him further, but asked him to visit me when he left the hospital. All his hopes and desire of recovery center round a little girl eight months old, and she may be an instrument in bringing her father back to the fold.

During this visit also, I met a young man from New York, an engineer, from whom I learned at least his view of the failure of the Catholic Club in Manila. The meetings were well attended in the beginning but the numbers now, he says, are much fewer. One cause of this is the lack of sufficient interest on the part of the officers; as many of these were active professional men, I can understand their lack of time to devote to the apparently unimportant interests of the Club. Another grievance of my informant was that the leaders of the Club rejected the idea of receptions from time to time. This of course has always been a much debated question in the minds of pastors. As far as I can judge from my slight knowledge of conditions in Manila it seems to me that a well equipped Catholic Club house and an occasional reception where our young Catholic men and women might meet would prove very beneficial. It might really diminish the moral dangers that now exist. On a second visit to the hospital, my friend told me that these dangers are not slight, and that several American Catholic girls are leading lives of sin. He asserted that there was much immorality even among those prominent in the city, and although there were laws against it, the question almost was who should throw the first stone. That his remarks were not altogether without foundation, I learned a little later in San Lazaro hospital, where I met an unfortunate who had been forced by threats into a house of ill fame, by one in some power in the city in order that he might protect a Masonic friend.

In order that you may see the danger to which our Faith is exposed here in the Island, I mention my conversation with a young Protestant school-teacher whom I met in the Hospital. I asked him if education had improved under American rule, and if there was any danger to the Catholic faith from American education. With regard to improvement even in English, he answered there was not a great deal. This is to be attributed to the fact that many of the teachers in the provinces are Filipinos who know little English, and can impart less. This young man was principal of the schools in his own district and taught English in the Central school three times a week, but not many of the principals do this. He holds that only the poorer class, as a rule, of American teachers come to the Islands, those who have been failures at home. With regard to religion, he answered that, the influence is bad because very many of the teachers are immoral. The teacher is surely part of the system.

Triduum in Bilibid Prison

On my second visit to Bilibid, I found my congregation almost double, and during my address to them in the little chapel about a hundred Filipino prisoners gathered round the doors. The brother who accompanied me, said a few words to individuals among them, but arrangements might be made for one of the Fathers to accompany me and distribute to these poor fellows some of that bread of spiritual life for which they seem so anxious. At the conclusion of my talk with the Americans, I proposed a Jubilee triduum to them. They were all very much pleased with the chance of making the Jubilee and on Wednesday evening at half-past five our triduum began. The congregation had swelled to about twenty-five and this I think represented all the Catholic prisoners. If some of our mission band wish to participate in a romantic mission let them come to Bilibid. Imagine the box, already described and dignified by the name of chapel: no altar, no crucifix, no picture, no chair or benches; the preacher stands with his back to the narrower side and faces a line of silent men in striped garments; there is scarcely enough twilight to distinguish their faces, and even this light gradually disappears leaving preacher and congregation in the darkness, until the moon slowly rises and lights up once more the "house of God." Though the numbers remained the same each night of the triduum, only about half appeared on Saturday night for confession. Two or three whom I met before Saturday had objected to

confession giving as reason that they didn't think a prison the right place for confession; they believed it was taking an unfair advantage of the Lord, and I hadn't time to disabuse them of the notion.

Brother Bodi and I left the house on Sunday at half-past four so as to begin Mass at five o'clock. It had to be so early because the prisoners breakfast at a quarter before six. The chapel had been transformed. Two or three of the prisoners had swept and scrubbed it, had brought back the altar and had given to the whole place a tone of sacredness. It was indeed a solemn sight, as at five o'clock, I began Mass. The altar was well lighted with candles and behind me knelt a single line of men in prison garb, but beneath their stripes, carrying hearts that they had tried to prepare for the coming of their King. The devotion with which they received Holy Communion was very touching. In the afternoon I had the happiness of baptizing one who had made the retreat. Of protestant parents, he had spent many years in a Catholic family, had attended the Catholic Church and had gone several times to confession. But on Friday evening of the triduum, he told me he was pretty certain he had never been baptized and asked for confestion. Many, he said, had laughed at him at the idea of being baptized in prison, but he was man enough to despise them and enter the Church. So ended my first triduum or mission in the Philippines.

Father Agrida accompaned me on this visit and while I was administering baptism, he addressed the crowd of Filipino prisoners that as usual surrounded the chapel door. After our work in the prison, I brought him to the Leper hospital about a mile distant. On the Sunday before I had visited this place, and to my surprise, heard one of the protestant ministers holding service. One of the wards was well lighted, and the hymn sung by the congregation was heard through the hospital. I had been informed of the inroads that protestantism was making even in this place, and was urged if possible to do something for the Catholics. These have the Holy Sacrifice of the Mass, Sunday morning, but nothing more. Meanwhile the personal influence of the minister is making itself felt. Of 225 patients, at least 75 have been perverted, and so hostile have some become to their old religion, that even when dying they would not see a priest. On the Sunday afternoon in question, we summoned the Catholics to a ward in the opposite wing of the building and Father Agrida preached to them an eloquent sermon.

Triduum at Cavite

On the following day, I went to Cavite, an hour's ride across the historic bay, to make arrangements for a triduum to the sailors and marines there. Our Most Reverend Archbishop was deeply interested in the work and gave me a special letter to the pastor of the parish church, and to the Commandant of the Naval Station. One of the first things to attract my notice, was the recognition of my habit by the marines. Few of the soldiers here in Manila salute the priest, but many marines showed the faith that was in them. With these I stopped for a moment to tell them of the mission to begin on Wednesday evening and to urge their coöperation not only by their presence, but by their influence in bringing others with them.

While I was talking with a Captain Milton, one of commanding officers of the Station, a Captain Corcoran kindly offered me his launch to take me out to Captain Ackley, the Commandant of the Station. The latter received me most cordially and offered to second my efforts to help the men, in any way I could suggest. He promised to have word of the mission sent to all the vessels in the harbor. Though satisfied with the arrangements made, I returned home, a little doubtful as to the success of the mission, especially as the preparation for it had been so short. This hurry was more or less necessary, as the present week was the only free week at my disposal, for a mission had been arranged for Cebu to begin on November 15, and another one in our own church here in Manila for November 27.

As I left Manila for Cavite at half-past eleven Wednesday, the dark clouds overhead were very threatening, and before we had been sailing long, the rain fell in torrents. About three o'clock as the rain ceased, I went about the city to see what had been done to advertise the mission among the men. Both commanding officers of sailors and marines had had the notice posted in the quarters, and the individuals whom I met promised to do what they could to bring their friends. But alas! about five o'clock the rain began again in torrents. Quarter past six was set for the exercises, and as it approached the rain was still falling heavily. As the church is some distance from the quarters of the men, I was much surprised and pleased to see at least twenty brave the tropical storm and answer the opening prayers of the triduum. With such a number on such a disagreeable night, I hoped for many more on the succeeding nights, but I think

that the number never exceeded fifty. You will smile when I tell you that at Benediction I constituted the choir. I had asked for singers but none were there, so I had to do the best I could. I should like to see one one or two of our American Fathers here who will be able to sing or, at least, direct a choir! If a congregation gathers here in St. Ignatius', such a director will be almost necessary. Cavite has been very unfortunate in the disgraceful conduct of the late Catholic Navy chaplain, an American priest, stationed here—conduct which called for a court martial and his dismissal from the Navy.

On shore I found the Commanding officer of the Marines equally obliging, and I have only words of highest praise for the great kindness and manifest desire to oblige I encountered from all of these gentlemen. Among those friendly to me were the Paymaster Mr. Jewett and Purchasing Master Mr. Siefert both of whom had been my companions on the Manchuria. They had finally succeeded in getting their homes in comfortable order, and gave me a pressing invitation to dinner. Both are protestants, but it is owing to the suggestions of the latter while we were chatting one day on ship board that I conceived the idea of the present trip. Here too I had the pleasure of renewing my acquaintance with my cabin companion during the voyage, Captain Hutchins, who left us at Yokohama. He remained in Yokohama three weeks awaiting orders; when these came, they were to the effect that he was to proceed to Cavite and assume command of the U. S. S. Monterey. He placed his cabin at my disposal and invited me to dinner at the close of the mission. I had not anticipated that what I thought was only a passing acquaintance on board ship would so soon aid me in the work I have come here to do. To one other of the government officials here I owe much for the interest he took in the mission, Mr. O'Brien, the telegraph agent. He is an excellent Catholic, and to him I am indebted for hints about those who would be most likely to help me.

The greater part of Thursday was spent in the hospital and prison, in Cavite, among the sailors and marines. I was particularly struck with the readiness—especially of the sailors—to go to confession. In one or two cases, a little coaxing was needed, but in nearly every case, the sailor was only too glad to take advantage of the opportunity. Only one refused to go, alleging that he had been away too long. I gave him a catechism and told

him I would call the next day. On the following day I was amused to see how he tried to avoid me, but I was obliged to depart before I could have a chat with him. About half the men in the hospital were Catholics and all went to confession.

As I was returning home Friday night I met a Corporal Hatton, who was greatly interested in the success of the mission. He advised me to go into the men's quarters and urge them to come to the mission. He told me that such a proceding was not uncommon. I entered the quarters with him; the men were just preparing for supper and the occasion was opportune. He called "Attention" and when at the voice of the Corporal silence reigned, I addressed the men a few earnest words urging them to be present that night. The corporal then brought me to a second quarters, where we did likewise. Had I done this on my arrival, the number attending the mission would have been very large. That night there were about fifty present.

At 5.45 Sunday morning, we closed the mission with Mass, Communion and Papal Benediction. The actual work accomplished as shown in Confessions and Communions, was perhaps small—about fifty confessions and forty Communions—those in prison were unable to go to Church. But while these results are—owing in great part, to the lack of sufficient preparation or "booming" of the triduum—I feel sure from the earnestness of those who made it, that the results will be good. Some of the protestants were present, I was told, and were much impressed with what they saw. The spirit of those who made the retreat showed itself materially in the private collection that of their own accord they took up among themselves—a collection amounting to eleven dollars in gold of American money. In making this offering, the contributors, or rather their delegates, were most profuse in the expressions of sorrow that they could not make it more, but I had come in a bad time, pay day was over etc., and if I would only let them know when I was coming again, they would have a good collection for me. In spite of the rough exteriors, the same faith that built our churches in America beats in these martial breasts.

Truly here is a magnificent field for work. Out in the harbor are nearly a dozen great ships, and yet the men who man them were to a great extent unable to avail themselves of our little triduum. The Wisconsin, the Oregon and the Cincinnati came into Cavite on Novem-

ber 5, and after a week will go to Olongapoo, another military station about an hour's sail away—where there are about six hundred marines. I hope to be able after a while to run down there for a triduum.

Meanwhile two other missions had been arranged. Bishop Hendrick has been pleading for a Jesuit to give a mission to the Americans in Cebu. Father Villalonga, Minister of this house, was to have gone on the mission when his appointment as Minister and Procurator of the Observatory interfered with the arrangement. On my arrival, communications with the Bishop were resumed. Moreover, the mission by our Fathers at the Cathedral preparatory to the Feast of the Immaculate Conception, suggested the idea of an American mission in our own church at the same time. The Archbishop was enthusiastic over it, and did all he could to make it a success. Father McGeary and I will divide the labors.

I have spoken of this mission to the patients in the hospitals and in this way prepared somewhat for a large attendance. I had an amusing experience with a good Irishman, a long time absent from the Sacraments, and now in the hospital with a broken arm. I left him at the close of my first visit with the promise of hearing his confession the next time I came. Of course he pleaded lack of preparation, long absence from confession, etc., etc., but I told him to prepare anyhow. As I entered the ward on my next visit, I noticed two friends with him. It took me nearly three quarters of an hour to reach his bed, as the poor fellows in the intermediate beds—only three of them—were anxious for a little talk. One of these patients was a young protestant about twenty-two years old. He was eager to chat and we soon drifted to religious topics; he was an attentive listener, and at the end of our talk asked for a catechism and expressed the wish to visit me on his release from the hospital. I have found many cases like this of young men, not Catholics, anxious to learn more of our faith. The American Augustinians had about fifty converts last year. When the two visitors had left my friend, I approached and suggested confession; he had the usual excuses ready. Supper was being served, however, and I would have been unable to hear his confession; he promised to see me when he left the hospital. To my question if his two visitors were Catholics and Irishmen, he answered, "Yes, Father." I said to him: "Now, see here, I want you to bring both of them to the Mission

we are going to give in St. Ignatius' Church." He replied immediately and almost gleefully: "Indeed I will, Father. This man's name is———; he's been twenty-five years away from Church; he's a terror, I'll bring you twenty-five more like him." I think if the net hold only these twenty-five, it will be very good fishing.

The Mission at Cebu.

On November 8, I learned that I was expected to start for Cebu on November 16; this was a somewhat unwelcome announcement, as it meant that I could not return to Manila in time to open the mission here on the twenty-seventh. Accordingly I telegraphed to Bishop Hendrick that I would start for Cebu the next day, that is, November 9. This, of course, meant again a lack of sufficient announcement for the Cebu mission, but all things considered, it was the best arrangement that could be made. As a matter of fact it did interfere somewhat with the greater fruit of the mission in Cebu. Mr. Brown, S. J., of the Observatory took occasion from my trip to pursue his ethnological studies in Cebu and came with me as a companion. The religious part of journey proved more fruitful than the scientific.

At twelve o'clock on Wednesday, November 9, Mr. Brown and I reached the wharf. During the two hours we had to wait, we experienced some real Manila heat. It is surprising what little effect the sun has on the Filipino laborers. Here at midday they went about their allotted work—some even without their hats—carrying heavy burdens and apparently oblivious to the fact that the sun was shooting its fiercest rays upon them and that the thermometer was over 100°. The monotony of the delay was broken by an obstinate cow, that fell from the gang-plank into the river. Two of the Filipinos promptly fell in after it, and having harnessed it to a derrick, their companions soon had the reluctant animal aboard ship. Shortly before two we left Manila, and the cool breezes of the bay made us forget the severe heat of the wharf.

The sail over the nameless waters—no name is given the waters which separate the Islands—was delightful. To the right rose the hills of the Batangas province. Lit up by the rays of the afternoon and evening sun, they were very beautiful, though they lack the bold grandeur of the scenery on the Hudson. Of igneous origin, the islands show the bold outlines and the serrated effects of volcanic formation, and are clad in perpetual green. From

Manila to Cebu the sail is a constant panorama of these islands, rising from the water at irregular intervals on either side of the ship. The sun set about half-past five o'clock, and at six we had a romantic dinner on deck. Even at that early hour, deep darkness had settled over us and our festive board was illumined by the light of *four candles*. There was no temptation to delay on deck very long into the night, and nine o'clock found us ready to retire. As I had brought the portable altar with me, at half-past five on Thursday morning Mr. Brown served the Mass which I celebrated in the dining room. Four or five of the ship's hands, among them the Captain of the boat, were present. The day passed pleasantly, a gentle breeze tempering the heat.

Friday morning's sun found us anchored off Cebu, awaiting the arrival of the port-doctor. The water there is about a mile wide and on the left shore, Cebu extends for about two miles wide along the water front, lying at the foot of a low range of evergreen mountains, which rise about half a mile from the water. The island of Cebu is not very productive, but the city is the chief port of the neighboring islands, hemp being the principal export. When the government boat bearing the doctor reached us, Mr. Dusett the Bishop's Secretary, came on board and welcomed us in the Bishop's name. We reached the palace a little before seven o'clock, just as the Bishop was about to say Mass. After his Mass, I began mine. Bishop Hendrick was very glad to have a Jesuit here even for a week. We were not entire strangers, as I had met him several times last year when he visited Father Wynne, in whose judgment he has absolute confidence. The Bishop's work has not been in a field of roses. His diocese is of immense extent, embracing the large islands of Cebu, Bohol, Leyte, Samar and Surigoa; it includes even Guam, and numbers 1,800,000 souls.

These Islands are rich in the traditions of our Society, and the work done here by our Fathers in days gone by, will, I hope, furnish an interesting letter for some future correspondent of the "Woodstock Letters." Bishop Hendrick is anxious to have Ours come and resume their former work and has already selected one of the most desirable spots in his diocese—Tacloban—where we might open a college. Many of the students of our Normal School in Manila come from this district. Nearby the Bishop hopes to open a convent for young ladies, to be directed by the Sisters of the Sacred Heart some

of whom have been already promised him by Madam Digby.

On his arrival in Cebu, he found the Aglipayans very active, but by his great and persistent patience he has very noticeably reduced their influence. Let me give an example. When he came all the feast days of the Church had been appropriated by the followers of Aglipay for *fiestas* and processions of their own. To prevent disorder, he omitted for a while the ordinary public processions, but towards the end of Lent he determined to have the Good Friday celebration. He called on the civil authorities and arranged for the procession, giving the Aglipayanos, who had announced a procession for the same day the choice of having their celebration either before or after his. They chose to have theirs first, but delayed nearly an hour before starting. The Bishop had issued instructions to his flock not to show any interest in this procession. They obeyed him literally and even drew the shades of their windows, as the Aglipayanos passed through the city. It was almost dusk when the Catholic procession started on its way, but the simple people, seizing this opportunity made public manifestation of their faith, and to the number of fifteen thousand joined in the procession.

I have seen many touching manifestations of this simple faith. My slumbers on Saturday morning, the day after our arrival, were rudely broken by a most unharmonious jangling of, I suppose, the dozen large bells of the Cathedral. The central door was almost opposite my window, and when it was open I could look into the interior. Leaping from my bed to see what all the noise meant in the dead of the night, for it was still quite dark, I found that the Cathedral clock—illuminated by three candles with bottles for candlesticks—marked the hour four, the Cathedral doors were open, candles were lighted, and the people were already entering for Mass. From this time until about seven o'clock, it is no exaggeration to say that the people flocked to church. I was much edified to find so many men and women, boys and girls hastening to daily Mass, and this spectacle continued though not so extensively, till the end of my visit.

On Sunday morning, my desire to be edified again brought me to the window at the noisy clamor of the bells, and though I *saw* few yet I *heard* the voices, the conversation, the happy laugh of the people approaching the Cathedral from every direction. I am told, that the church is crowded at this hour on Sunday mornings.

During my stay in Cebu I was also edified by the devotion of the people for the Blessed Sacrament. The Cathedral, as I said, is opposite the palace of the Bishop. A wide street of fifty or sixty feet separates the palace from the Cathedral ground, and the church itself stands about thirty yards back from the street. Hundreds pass daily, and by far the greater number of those who passed saluted our Blessed Lord; the women turned toward the Cathedral and slightly bowed their heads, men and boys not only raised their hats, but also turned towards the Cathedral with a slight inclination of the head. Even the drivers—sometimes hatless—of the slow caraboa, the Philippine ox, gave this beautiful testimony of their faith. The custom struck me all the more as I had not seen much of it in Manila. Indeed in the latter city, where formerly the priest never passed by unsaluted, he is now for the most part not recognized even by the Filipino. This is due, I fear, to the general American influence in Manila, aided by the evil influence of the Aglipayanos; American ways have not yet deeply affected the simple people of distant Cebu, and the Aglipay excitement is much abated.

On Saturday afternoon Mr. Brown and I went with the Bishop to visit the miraculous image of the Santo Niño in the church of the Augustinians. As the carriage passed along the streets the people recognized his Lordship and immediately knelt for his blessing and his hand was raised in benediction nearly all the way to the church and back. It was only when passing through the Aglipayan district that these demonstrations were lacking.

The church is about half a mile distant from the Cathedral. The miraculous statue of the Child Jesus, is only seven or eight inches high, and is carved of wood. Like all the Philippine statues it is richly clothed; the hands are encased in gold, there is a long cope of gold upon it, a crown of gold too, and boots of gold, as it represents the Infant King with cloak and baton of a Field Marshal of Spain. The Augustinians believe that the statue was brought from Mexico, but Father Singson the Vicar General of the diocese asserts that our Fathers brought it to the Islands from China, and were afterwards murdered here by the natives. The statue was discovered in 1565 in the house of a native. The feast of the Holy Name is the special feast day, devoted to the honor of this statue, but on every Friday morning, by special privilege the Fathers sing a High Mass of the

Holy Name, during which the image is exposed in the wall back of the high altar.

Another object of interest in the convent is a gold chalice, the oldest in the Islands, made in 1514. It is of exquisite workmanship; and is used at present on the great festival of the Santo Niño. A third relic of bygone days, and silent witness of the faith of the adventurers who carried the Spanish flag to every corner of the world, is the wooden cross beneath which the first Mass was said in these Islands, erected on the very spot on which the Mass was said. It was erected by the great Magellan in 1521, and in the expedition under Legazpi, in 1565, was secured against decay. One tradition states that the cross, made of very hard wood, had one arm longer than the other, and when some of the later faithful, with an eye to symmetry tried to equalize the arms, they had no tools hard enough to cut the wood. At present the cross is encased in wood, and over it has been erected a shrine. Up to within two years ago Mass was celebrated twice a year beneath this historic cross, but fear of disturbance and desecration from Aglipayanos has interrupted this beautiful custom.

We stopped on our homeward drive at the Seminary of the diocese. Over its doorway are the arms of the Society, and those who to-day are within its walls preparing for the holy priesthood, continue one of the uses for which the building was erected. Before the suppression of the Society, our Fathers built this seminary, for the general education of Philippine youth, and in it many of Ours were ordained. The seminarians were just concluding their retreat; so we did not go through the building. There are at present 500 lay students and 75 seminarians.

Sunday morning, the feast of St. Stanislaus, witnessed the opening of our mission. Twenty-two were present, several of them protestants. The small number may cause a smile, yet the Bishop was well pleased, having expected only half that number. The mission was held in his own private chapel, and the congregation about half filled it. The evening however, was much more encouraging. The chapel was full, most of those present being soldiers, and this attendance continued until the end. Mr. Brown recited the rosary each evening and I preached the sermon and gave Benediction.

On Friday morning I baptized one of the soldiers of the Cebu garrison. He was a young man about twenty-two years old, a Methodist from one of the western

states, and four years ago had been married to a Filipino girl, by a Justice of the Peace. This marriage affords an instance of that love of money which animated some of the priests here in former times, and gave foundation for some of the ugly charges made against them. The young man is and was, I think, thoroughly sincere in his desire to do what the Church asked of him, in his wish to marry the girl in question. He had written home and gotten his parents' permission for the marriage, and had applied for baptism. Everything was progressing nicely and the marriage day was approaching when the priest informed him that he would have to pay one hundred and twenty-five Pesos—sixty-two and a half American dollars—for the ceremonies. The result was a marriage before the Justice of the Peace. For the past four years his wife had been attending church on Sundays, but could not go to confession. The young man attended all the exercises of the mission, and on Friday night to his own great joy and that of his wife was lawfully married.

The "*impedimentum clandestinitatis*" is in force here in the Islands, hence there are irregularities in some of the American-Philippine marriages. One such marriage was rectified likewise on the last evening of the mission. An American had married a young Philippine woman of Cebu, who had previously joined the Aglipayano church. Mr. Brown happened to meet the husband and learning that he was a Catholic, urged him to come to the mission. The American asserted that he was too long away from the Church, but after a little persuasion gave a somewhat hesitating promise to be present. When he returned home and talked the matter over with his wife, and told her that their marriage was void, she was greatly disturbed and was only too glad to have the marriage properly performed in the Church to which she willingly returned. Social reasons had caused her family to follow Aglipay, and as she has three sisters, she may be instrumental in bringing them back to the Church.

About nine o'clock Thursday morning during a heavy rain I saw from the window two or three men running in one of the main streets leading to the Cathedral. They were in every-day full dress of the lower Filipino class—linen pantaloons, a linen shirt, hanging loose outside the pantaloons, no hat, and no shoes. I thought at first that they were having a race, but soon a fourth, a fifth, a twelfth appeared, all running. When they reached the convents of the fathers they halted under the *caida*—a projection common to all Philippine houses. I began to

suspect that they were an insurrecto band, when I noticed a funeral approaching, and my "suspicious characters" hastened to the door of the Cathedral to await its arrival. They were the pall-bearers and carried the coffin into the church.

Rain again on Friday afternoon may have been responsible for the absence of some from the confessional. It was necessary to close the Mission on Saturday morning, as Governor Wright was expected Saturday afternoon and most of the Catholics here are soldiers or in the Government employ. Closing on Saturday had this advantage also, that it enabled us to take the boat for Manila that left at midday. No other boat would leave until the following Saturday and this would be too late for the opening of the Manila Mission. At the close of the exercises on Friday evening Bishop Hendrick made a few remarks to his English-speaking people. He spoke of the need of their contributing to the support of the church in the Islands, now that the United States had assumed control; he promised them a Mass and instruction every Sunday at nine o'clock, in his own chapel; and stated that he was expecting after June the arrival of three young priests from Thurles, Ireland, and that he had been promised a priest by Cardinal Moran of Australia. Later on the Bishop hopes to build a church for the American Catholics, and feels that its pastor can easily be supported by the American Catholics of the city. On Saturday morning Bishop Hendrick celebrated the closing Mass of the Mission and gave Communion; after Mass he gave the Papal Benediction and then Benediction of the Blessed Sacrament. During the Mass the Cathedral orchestra, stationed in the throne room, upon which the chapel opened, played some excellent pieces of music. The orchestra consists of four first and three second violins, one violincello and one bass fiddle, two clarionets, two cornets, two tenor horns, two trombones, one flute, one oboe. Music plays an important part in the churches of the Island, and nearly every little village church has its own band. At present Cebu Cathedral is preparing for a most solemn and magnificent celebration of the feast of the Immaculate Conception. The surrounding churches will participate and nine splendid bands will help to swell the chorus of praise in honor of our Blessed Mother. The fruits of our trip to Cebu were twenty-five commu-

nions, two baptisms and two marriages; the Bishop said that he was well pleased, Mr. Brown who had first met the two men in the matrimonial cases, expected a third to come to the mission, but the latter disappointed him. Our departure from Cebu was not unattended with honor. The Bishop and his priests, three in number, drove with us to the boat, and there several of the leading Catholics of Cebu, who had made the mission, came to bid us good-bye.

Such is a brief account of what I might call the return of the Jesuits to Cebu. Historically and religiously Cebu has much to interest us. Historically, for it marks the first settlement of the Spaniard in the Philippine Islands; religiously, as it contains the cross beneath which the first Mass was said in the Islands, and finally the diocese bears the name of the Society to which we all belong, the diocese of the Holy Name.

As I have stated, the Bishop has 1,800,000 souls under his jurisdiction, and is in constant receipt of letters urging him to send a priest to this or that city or island, at least to administer the Sacraments to the dying. One example will show the scarcity of priests. One day a Father from a neighboring city dined with us. In his city congregation he numbered 14,000 souls, while in the surrounding barrios or villages which were also under his spiritual care there were 20,000 more, 34,000 souls dependent on *one priest!*

On the boat I met a young man who had attended the mission. He is an alumnus of Girard College, Philadelphia, in which, though a Catholic, he was placed at the age of eight years. As a consequence, though he still call himself a Catholic, his religious ideas are very hazy. He believes in going to any church where he can hear a good sermon. He promised to visit me and put himself under instruction.

The Mission for Americans at Manila.

The week that intervened between our return from Cebu and the opening of the Mission in our own Church, was spent in drumming up some of the Catholics in the city. Father McGeary and Father Murphy had already done excellent work in my absence. On Sunday, November 27, the mission began with the Holy Sacrifice of the Mass at 10 o'clock, which Father McGeary offered and at which I preached. I was disappointed at the size of

the congregation; though select, it numbered only 150, and the average attendance at the evening exercises and for Communion was about 125. I had begun by expecting 700, but just before the mission opened a prominent Catholic said 300 would be an excellent congregation. I had just reconciled myself to this number when the mission began and a much smaller number was present. The congregation was most attentive, earnest, and edifying throughout. We introduced congregational singing and thanks to the work of Father McGeary and Father Murphy, Chaplain of the 20th Infantry, by the end of the week the people sang the hymns very well. Music threatened to be one of the drawbacks of the mission. A choir had been established in St. Augustine's Church, but for some months past, it had been a thorn in the sides of the American pastor there. When considering the advisability of congregational singing, I was told of this choir, but not of its perverseness. So I sent for one of the leading sopranos. When she heard that she could not go up into our organ loft, and was expected principally to lead the congregation, she put in a plea of physical weakness and absented herself even from the mission. But the Lord provided. Father McGeary lent his magnificent voice each evening, and Father Tettemer, a secular priest from St. Louis who is making a tour of the world and had reached Manila, helped us to vary the congregational hymns with splendid solos.

The Archbishop was present three evenings and on Sunday, December 4, officiated at the Solemn Benediction of the Blessed Sacrament. Before Benediction, he praised the work of the Fathers and thanked Ours most heartily for the use of the Church during the mission; he then invited the congregation to assist at the Cathedral, where all the services for English-speaking people will henceforth be held. He is anxious to build up his people, American and Philippine, about the Cathedral and to assimilate them as far as possible. He intends to accomplish this to a great extent by means of our Fathers and already has asked one of them to give the Lenten discourses in the Cathedral. The subject will be "The Church."

The American Catholic is a problem at present here in Manila. There is much indifference among the men, as the mission showed. Father Murphy had worked at his soldiers, I had visited many of the public offices and departments where men are employed, the mission had

been advertised in the papers, and yet the response was not encouraging. While indifference can be assigned as one cause of lack of numbers, other reasons may be mentioned. In the first place, many Americans live two or three miles from the church; as we have no trolley in the city, it would cost these people a dollar, a dollar and a half or two dollars each evening to hire a carriage and attend the Church.

A couple of years ago, there was a strong movement afoot to open a church exclusively for Americans, in a section of the city which is becoming decidedly American, close to our Observatory, and to give this church to our Fathers; but the time was not ripe. The lack of conveyance and, the distance at which many of the American Catholics live from the Cathedral will, I fear, militate against the Archbishop's plan of mobilizing the Catholics of the city. Another reason why our numbers were small is that many of the Goverment employees, both men and women, are doing double work, i. e. they are also teaching night school; hence they could not attend the mission.

I am afraid the congregation does not fully approve of the idea of moving over to the Cathedral. With all modesty be it said, our church is the prettiest, most artistic, and cleanest in Manila, and the American Catholics feel perfectly at home in it. One of the strongest and most frequently urged objections to the Philippine Churches is just this lack of cleanliness. I have seen even in our church, where every care is taken, expectorations on the floor that Americans cannot be expected to tolerate. This bad habit had already been mentioned to me by some of my fellow passengers on the Manchuria. Moreover, the Cathedral is so large and so crowded in the early morning, that the homelike spirit will be absent from it when the Americans assemble at ten o'clock on Sundays. Again there will be, I am afraid, no American confessor at the Cathedral; it will be difficult to maintain sodalities, the Apostleship of Prayer and other devotions there. However, as it is the wish of His Grace, the Archbishop, to gather his people there, we must help him all we can, and await results.

At the Cathedral.

On December 8, the Cathedral presented a most magnificent sight. The immense mission of ten days, that our Fathers—Father Lencina, Foradada, and Villalonga had been giving—was closing. The Archbishop celebrated pontifical High Mass at eight o'clock. The vast

edifice was crowded to its utmost capacity. Within the Cathedral an orchestra of fifty pieces furnished music and accompanied the splendid choir of male voices, while outside a large band had been gathered which at the moment of the Consecration burst forth into triumphant music. Father Navet, from the Observatory, preached the sermon, but though I was only about twenty-five yards from him, I could not hear a word on account of the constant movement of the people along the marble-laid aisles. This continual noise during the sermons, was one of the great difficulties that the Fathers had to contend with, while preaching. Just before the Offertory the Recollect Fathers presented a handsome gold and jewelled sword, formerly owned by the Governor General Blanco, to our Lady of Antipolo. Gifts of this kind, also jewels, rich heirlooms, etc., are made here not to a church or its pastor, but often to a certain statue. Thus the jewels on the statue of the Blessed Virgin carried in the procession of the Dominicans on Rosary Sunday, are estimated to be worth two millions of dollars.

I wish time would permit me to give you a full account of the magnificent outbursts of Catholicity that Our Lady of Antipolo caused in Manila. The statue was brought from its mountain shrine at the suggestion of our Fathers, and thousands upon thousands from all the neighboring provinces hastened to do it honor in the Cathedral. At the little city of Pasig, where the statue left the land to continue its journey by water, twelve thousand people had gathered. It was with the greatest difficulty and only on the assurance of its safe return that the poor people of Antipolo could be induced to part with their beloved statue. Hundreds of them journeyed with it all the way, twelve miles, and slept that night in the Cathedral. The old sacristan remained in the Cathedral all the week, and night and day a faithful band from the little city watched by the statue of their Queen. One of the most interesting features of the celebration was a special procession for the children December 4, nearly six thousand participating. On Sunday December 10 the statue with its magnificent procession returned again to its mountain shrine. December 8 was this year declared a legal holiday for the city of Manila.

An amusing incident occurred in connection with the ceremonies attending the coming of the statue. Nearly twenty bands participated; one from the provinces was

parading after the procession and for violation of some city ordinance of which they were ignorant, were all cast into prison. The manager came to our church Monday night to see the Archbishop and to explain the matter to his Grace. Archbishop Harty sent his lawyer to the Chief of Police and the affair was settled by their liberation that night. At *half past eleven* the grateful musicians gathered in gratitude beneath the Archbishops' window, and the sacred stillness of the Manila night was broken by the soft strains of a serenade. Father Murphy descended and requested them to depart; they did so, but not until each one had passed the palace gates and kissed with every demonstration of affection the hand that drove them away, wishing the good padre *buenas noches*. The next evening at half-past five they returned and completed the manifestations of their gratitude.

Work on the U. S. Battleships.

I shall close this lengthy letter with the account of two other spiritual fishings in which Father McGeary and I indulged. On December 3 the U. S. Battleships Wisconsin and Oregon left Cavite and anchored off Manila. With a letter of introduction from Archbishop Harty, I called on Admiral Stirling, of the Wisconsin, and had no difficulty in arranging a talk and confession for the "boys." At seven o'clock Tuesday evening, in the midst of the noise occasioned by the loading of stores, I spoke on the upper deck to one hundred of them and on Wednesday evening at the same hour Father McGeary and I went over to hear confessions. Thirty came to us. Considering the life of the men, their long absence from Church and duty and the natural hesitancy of many to accept even such a chance offered them, we felt that we had done pretty well. On Thursday morning December 8, I went to the dock to meet those who came in from the ships to communicate. About a quarter before seven twenty of them reached shore and I led them to the Cathedral where Father McGeary said Mass in the Chapel of the Blessed Sacrament and gave them Communion. As usual the Cathedral was thronged, so I brought the sailors into the sanctuary. It was a novel and an edifying sight to see twenty of Uncle Sam's Jackies grouped round the altar in the Cathedral, and receiving Holy Communion.

On Friday I called on Captain Merrill of the Oregon and found him even more agreeable than the Captain of the Wisconsin. He preferred however that the Mass on

Sunday morning should be on ship board, and I was better pleased with this arrangement as it permitted all to hear Mass. I could have said Mass on the Wisconsin but the sailors preferred the other arrangement. While waiting for the Oregon's launch on Friday evening, I found, tied at the dock, the Admiral's launch. The young sailor in charge came over to me and told me he was sorry he could not see me when I was in Cavite. I saw that he was anxious to go to confession, and so without more ado I heard him. After his confession, he told me that there were two or three other Catholics on board, and he went to find them, as I was about to hear the confession of one of these, the Admiral came along and my companion had to leave me. It is very edifying to meet these young men, indeed many are mere boys, so eager to avail themselves of the priest's presence. Meeting them individually in this way, one can do more with them than when many are together.

Thanks to a Catholic officer, more preparation had been made than on the Wisconsin. Benches had been arranged for the men on the lower deck and a chair and table for the preacher. An American flag covered the table. About a hundred sailors were present and they listened most attentively. The Oregon has at least two hundred men less than the Wisconsin. On Saturday evening Father McGeary and I again heard confessions. The confessionals were, I might say, several flights of stairs above the main deck, one of them was the pilot house, the other a small room beside it. The position of these rooms was unfavorable for confessions, as the men had to climb the stairs, go along passages where their non-Catholic shipmates were at games and I am afraid they were obliged to stand some ridicule from these shipmates. We realized at once the difficulty of the situation. The boys were very slow in coming in. I left my room several times, and returned with a not unwilling sailor. Those who had been in to confession generally pointed out another who was a Catholic, and after a few words with him, I succeeded in bringing him to the box. It was edifying to note the zeal with which those who had been to confession, urged others to go. Once as I was about to leave the room, I heard a sailor say as he left his companions, "Well, here goes." No doubt his going was the result of much eloquence on the part of his shipmates. Our work was over, we had left our boxes and were about to descend, when we stopped

for a minute to talk to a small group of men who had been to confession. One of them pointing to a companion said: "Father, he's a Catholic, and he hasn't been." I asked him if he wanted to go and he answered decidedly, "No." He had been too long away and did not care to go. Finally however he agreed to come in and have a talk, and soon made a most humble and edifying confession. Our labors netted only 23 confessions. Only 23 I say, because I fear that this is but a small portion of the Catholics on board. Yet to bring 23 souls even a little nearer to God means much to the Sacred Heart. The life of our poor sailor lads is difficult, and full of grave temptations, and to help and encourage even one of them in his battle with sin, especially when so far from home, gives consolation to the laborer. On Sunday morning at half-past five the Oregon's launch again brought me on board. At six o'clock I said Mass and gave Holy Communion.

Thus dear Father, ended two months of active work in the Philippines, varied enough surely to please the most fastidious, if not so successful as the sanguine might desire. We cannot at present look for great results; the work to a great extent must be individual or bestowed on small groups, and those who come in the near future can only hope to lay the foundations of the great success of those who follow. The work is great and the laborers are few, and soon they will be fewer, for the two American Augustinians have made known their determination to return to America. On their departure I shall be practically the only American priest working among the people here. I trust it will not be for long, but that very soon the East and the West of our great country, as they have sent soldiers and sailors to protect her material interests, will send also spiritual laborers to advance the eternal interests of her citizens and subjects. Wishing you all the joys of the coming season and commending myself earnestly to your holy Masses and prayers, I remain,

Your humble brother in Christ,

JOHN J. THOMPKINS, S. J.

A LETTER FROM OUR VERY REVEREND FATHER GENERAL

Reverend Father in Christ,
Pax Christi

Four months have elapsed, Reverend Fathers and dear Brothers, since God vouchsafed to visit me with a very severe illness. That I might regain my former health, the Fathers Assistant in their extraordinary concern for me, were desirous of trying and testing, regardless of all trouble and expense, whatever was prescribed, even according to the most recent discoveries of medical science. Nor did we neglect to seek the help of God; to Him indeed first of all we had recourse, at the very commencement of the malady. For—omitting out of humility what men of the highest distinction have in their charity, but through no desert of mine, been so gracious as to do for me—Masses, prayers, penances, good works, and promises difficult of achievement—of all of which I feel myself entirely undeserving—with remarkable charity have been eagerly offered to God throughout the Society by all of Ours, and in every quarter. Like offerings have also been made by externs, and not only in private by holy and devout souls, but even by whole sodalities and entire religious congregations in a body. All these I pray God to recompense in his liberality most abundantly.

Up to this time, however, God has not been pleased to grant the object of so many fervent prayers. For as often as we thought the violence of the malady subdued, it invariably broke out anew with greater violence. Consequently I was brought at length to such a pass that with a fair hope, though not with any certainty, of preserving in its soundness the body, I was obliged to suffer the amputation of my right arm. Though I was prepared, indeed, for all things—owing to the most manifest and most abundant strength with which

God these past four months has very graciously supplied me —still it would have accorded better far with my desires, if our divine Physician and Redeemer had delivered me from the miseries of this life and taken me to himself. Nevertheless giving heed to the counsels of the Fathers Assistant I have determined to flee for refuge to the most Sacred Heart of Jesus, to beg from him, if it be for his greater glory and for the advantage of the Society, the restoration of my health. Not as a command, therefore, but as a request, with the object of obtaining from God this favor, I ask all the Fathers and Brothers of the Society, beginning with the first Friday of next June, to consecrate by extraordinary homage and devotion the nine ensuing first Fridays to the most Sacred Heart of Jesus. On each of these days let all the Fathers offer Mass and the Scholastics and coadjutor Brothers approach the holy Table. But that this novena may not seen to add new embarrassment to the already straitened resources under which some houses are laboring, that Mass may be said for this intention on the first Friday of each month, which all priests according to our rule are accustomed to offer in the course of the week for the intentions of the Superior General. It is moreover my most earnest wish that as intercessors with the most Sacred Heart of Jesus there should be enlisted, above all others, his most Blessed Mother, and the Venerable servant of God, Father Claude De La Colombière. And God we may confidently hope, pleased with your concord and devotion, will give ear to your united prayers.

But if He to whom alone is known with certainty what is best for us has willed otherwise in my regard, and now perhaps, dear Fathers and Brothers, I am addressing you all as a body for the last time, I will take this opportunity of acquainting you with two matters on which my mind is dwelling.

First, it is a pleasure to make to the entire Society an open acknowledgement of how agreeable and satisfactory to me has been the willing spirit, the reverence, and obedience which

you have ever shown during my generalship of more than twelve years and which have made this heavy burden much easier to bear. It is a pleasure likewise, dear Fathers and Brothers, to express my deep sense of gratitude to you for all the singular concern for me, which you particularly have shown throughout the whole duration of my illness, by the frequent visits of those who are here at Rome, by the loving anxiety manifested in your enquiries and the reception of news concerning my condition, by the prayers and the earnest supplications made in my behalf to God. These signs of your affection lightened wonderfully indeed the anxieties and annoyances arising from my illness, and brought to me the greatest comfort man is permitted in this life to enjoy, and will win from God for yourselves and for our dear Society ever increasing favors.

The second thing I earnestly desire is this: As God in his fatherly wisdom has made my illness an occasion for splendidly manifesting and in a remarkable manner promoting the close union that exists in our Society between the subjects and the head, so by the same occasion may He graciously make us more closely and firmly united with our chief Head and highest Good, Christ Jesus. I exhort and entreat you all to give your whole selves to the careful meditation of the life, passion, death, and resurrection of our Redeemer; and to search into deeply and unfold the meaning of his heavenly teaching and of every one, even the least, of his words and deeds as they have been handed down to us by the four holy Evangelists and the Apostles, and according to the methods which our holy Father St. Ignatius, under the inspiration of God, has taught us in the Spiritual Exercises. By this continual meditation let all, day by day, strive to gain a greater knowledge of Christ, and through knowledge to attain to love, and through love to the imitation of those virtues of which our Saviour left us the example. Such meditation will be an incentive to us to undertake with courage and suffer with patience whatever can contribute to furthering our

neighbor's eternal salvation, to widening the boundaries of the Catholic Church, to defending strenuously the authority of the Apostolic See, and to extending with all our power the glory and the praise of God our Lord and Creator. And that you may with greater certainty and fullness attain to all these ends, I beg and beseech you all to direct your energies and your activities especially to drawing all the faithful to the most Sacred Heart of Jesus, and to leave nothing undone by which the knowledge, love, and imitation of this most tender Heart may be deeply and firmly planted in their souls.

From the depth of my heart I bless you and all and commend myself to your holy Sacrifices.

Rome, the feast of our Lady's Sorrows, 1905

Your Reverence's

Servant in Christ

LOUIS MARTIN, S. J.

BOOKS OF INTEREST TO OURS.

Completion of the great Menology of the Society.[1]—We are glad to announce that this great and valuable work, begun by Father De Guilhermy and brought to an end by Father Terrien, has been completed by an APPENDIX consisting of an exhaustive and precious index to the thirteen large volumes. Father Terrien thus describes it. It contains:—

1. An historical study in forty pages of the different Menologies, printed or in manuscript, used throughout the whole Society, from the year 1619, down to our own days.

2. An alphabetical table of the names of all the Fathers and Brothers noticed in Father Guilhermy's Menology.

3. An alphabetical table of all the important matters contained in the Menology.

This last table forms the largest and doubtless the most useful part of the APPENDIX. It is a real store house of information about the Society, where under common titles are grouped and briefly resumed all the facts of any importance scattered throughout the thirteen volumes of the Menology,—such as acts of virtue, abnegation, humility, obedience, zeal for souls; apostolic labors in the missions, teaching, preaching, in the midst of camps and on men-of-war; serving the sick in the hospitals and prisons; accompanying those condemned to death to the scaffold; controversies by word and by pen with heretics in France, England, and Germany; finally contradictions, calumnies of all sorts, persecutions, exile and shedding of blood suffered by sons of the Society for the name of Jesus.

These few titles will suffice to show what a valuable help this TABLE affords, either for the purpose of study, or to animate ourselves or others to perfection by the consideration and meditation of so many and striking examples of our own family. For illustrations for sermons, and especially for domestic exhortations, this TABLE furnishes an inexhaustible source.

We cannot recommend too strongly those of our houses which have not yet purchased this monumental work to send for it without delay, as some of the Assistancies will soon be out of print. The five Assistancies of the Society are each represented by two volumes, except the Spanish Assistancy which has three volumes and the German four volumes. The price of the whole work is 160 francs (about $32); it may be obtained from M. F. Perédès, rue de Varenne, 8, Paris, France. Those who have already the other volumes of the Menology may obtain this valuable and indispensable APPENDIX for 15 francs from the same address.

[1] The completion of this monumental work does not seem to be well known even among Ours. So careful and learned an authority as the author of the article on Japan in the May number of "The Month" speaks of Father De Guilhermy's "Ménologie" as still unfinished.

Les Martyrs de la Compagnie par HENRI DUGOUT, S. J.

This work of Father Dugout contains :—

(1) A chronological list of all the Fathers and Brothers of the Society who have given their lives for the Faith and their vocation, either by imprisonment or by torture. The principal references to the sources from which the facts are taken are also given.

(2) A classification by nationalities and places of martyrdom.

(3) An index, by day and month, which, along with the references given in the first table, afford an appropriate reading for each day of the year on the lives of our martyrs.

(4) A planisphere with all the names of the martyrs and places of martyrdom.

This work, the author informs us, is the first of a series of historical researches which he hopes to publish in the course of time. It has a special interests for all the Society and copies should be found in all our libraries, so it is hoped that attention will be paid to the prospectus which has been sent to our houses and copies ordered.

The Inquisition. An essay extracted from Devivier's "Christian Apologetics." By Father JOSEPH C. SASIA, S. J. This extract, with some additions, has been edited by Father Sasia, to show the wilful misrepresentations in many of the articles published by the press and even in so-called historical works. The immediate occasion that determined him to publish this pamphlet of forty pages is the article on the Inquisition in the "Historians' History of the World," which abounds in misrepresentations and statements "as malignant and perverse as they are untrue." The essay is an excellent refutation of attacks on the Inquisition, and its adaptability for the present occasion is an excellent proof of the value of Devivier's "Apologetics," edited by Father Sasia and published at San José in 1903. There is probably no better work on this subject for our colleges. It may be had from Pustet, New York or from Herder, St. Louis.

Of God and his Creatures, is the title of Father Joseph Rickaby's annotated translation, with some curtailment, of St. Thomas's "Summa contra Gentes." The work is being printed for Messrs Burns & Oates, and will be so far as typography can make it, a magnificent folio. It is an endeavor to carry out Leo XIII.'s wish to have St. Thomas studied "in the original source," which will never be widely done in England until the Saint appears in modern garb. The notes are numerous and of considerable length, more than enough, it is hoped, to compensate for omissions of text. The aim of them is to bring the thought of modern Oxford to bear upon what we have in St. Thomas, the thought of the mediaeval University of Paris. The book cannot be a

cheap one; but, we think it should have its place in the libraries of our English speaking Provinces, and may usefully be given as a prize.—*Letters and Notices.*

ACKNOWLEDGMENTS. — Variétés Sinologiques No. 24, Synchronismes Chinois par P. Matthias Tchang, S. J.

Le Drapeau National des Canadiens Français.

Bellarmini de Immaculata B. V. M. Conceptione Votum, collegit, vulgavit, illustravit R. P. Xaverius M. Le Bachelet, S. J.

"Letters and Notices"; "Lettres de Gemert"; "Mittheilungen;" "Lettres de Jersey"; Boston College. Stylus; Holy Cross Purple; Fleur de Lis; La Missione di Mangalore; Mangalore Magazine; The Xaverian, Melbourne, Australia; Berichten uit Nederlandsch Oost Indie. "Chine et Ceylon," "Missions Belges." "The Messenger"; "The Messenger of the Sacred Heart"; The French, English, Spanish, Austrian, and Australian Messengers of the Sacred Heart. "Zambesi Mission Record."

Boletin de Observatorio de Cartuja, Granada.

Observatoire de Zi-ka-wei, "Calendrier–Annuaire pour 1905."

Nasze Wiadomsci, Nr. V.

Catalogo de los Difuntios de la Provincia de Toledo.

ANSWER TO QUERY.

LXVI.—*Who was the author of the Bull "Ineffabilis Dei" promulgating the Dogma of the Immaculate Conception.*

We have received the following reply from Father Matthew Russell, editor of the "Irish Monthly".

I have called Father Nicholas Walsh's attention to the doubt thrown in the last number of "The Woodstock Letters" upon his account of Passaglia's connection with the Bull "Ineffabilis". He authorises me to say that, like the man convinced against his will, "he's of the same opinion still." It was the common belief in Rome during the years that he spent there; and any one who has heard Passaglia's lectures as professor of theology in the Roman College could not fail to recognize the similarity of style in the lessons of the second nocturn during the octave of the Immaculate Conception. When, however, he thought of referring to the subject in his "Sketch of Cardinal Franzelin" he took the precaution of writing to a Roman Jesuit who was particularly well informed on all such matters. Father Armellini replied that it was proper to consider the Pope himself as author of a document of this nature, but that such was seldom the case, and in this particular instance the Bull was substantially written by Passaglia.

OBITUARY.

Father Richard Baxter, S. J.

Father Baxter, born at Carlisle in England on March 28th 1821, was of Irish parentage and received his early training at Tyrone. His father had there enlisted in the 15th Foot Infantry—Cromwell's Own—and afterwards became a convert to the Faith. The future missionary caught, and through life retained, some traits from the medium in which he was brought up. An erect, soldierly bearing, joined to frankness of manner and directness of speech; the laconic answer ever ready, set off with a rich vein of humor, opened for him the way to hearts and disarmed prejudice. His mother, from the city of Limerick, was a woman of remarkable piety and her influence and example left an indelible impression on his character. It showed itself to his latest years in an almost exaggerated reverence for womanhood, always giving the place of honor, and when remarked on he would say: "How can I forget the Blessed Virgin and my own mother."

He was gifted with a strong and healthy constitution which he loved in college to exhibit by athletic feats and sometimes by pugilistic encounters, in which he was seldom worsted, but particularly in his long and indefatigable missionary journeys. "God gave me good legs" he would say "and I can do nothing better than use them for his glory."

In the third decade of the last century young Baxter came to Canada with his father and the other members of the family and settled near Barrie, Ont., where a sister still survives. He began his studies in Toronto and completed his classical course in the Montreal College in 1845. In September of that year he entered the Jesuit Novitiate, then but recently established in Montreal. It was opened at the Rodier residence on St. Antoine St., now replaced by a more imposing and academic structure.

Our missionary as well as the other members of the Order who enjoyed the hospitality of that distinguished family, never tired delating on the proofs of kindness they had received from its members.

In 1847 the young religious made the ordinary Jesuit vows at Fordham, N. Y. His first ministry was a professorship in a grammar class in the college, which was opened that year in Elizabeth Street, New York. When this institution was transferred to more commodious quarters in Fifteenth street, in 1849, the young professor moved with it. He began his career under the direction of that distinguished priest and famous educator, Father Larkin, who had been

professor at the Montreal College, but entering the Society of Jesus, founded in New York the present St. Francis Xavier's College, and became a noted preacher and orator. The young teacher was appointed by him to a class of French, and such was the enthusiasm he excited for that particular branch that mothers complained that their boys since they came under Mr. Baxter, would only talk to them at home in French. He completed his theological studies at Fordham, in 1854, and on the feast of the Assumption, in the same year, he was raised to priesthood by Bishop Loughlin of Brooklyn.

The fresh apostle then started out on an active career of fifty years, over forty of which were to be spent along the Great Lakes within the limits of what is now known as New Ontario. After some time in Troy, N. Y., where the Jesuits where then engaged in parish work and preaching, in August 1863 he was sent to Sault Saint Marie. During eighteen months he travelled continually along the shores of Georgian Bay and in the present diocese of Marquette, saying Mass in the houses of the settlers, baptizing children, blessing marriages, and giving missions in the white centres of population. In these apostolic works he spent five or six years in the neighborhood of Garden River and the Sault. Here with Brother Reardon he dug the foundations of the church of the Sacred Heart, which Bishop Jamot had just begun to erect, and is now the titular church of the Diocese of Sault Saint Marie. In 1871, we find him in the ministry in Guelph and a few months later in Troy.

During the summer of 1872, he went to Prince Arthur's Landing at the head of Lake Superior. In a letter to the writer of these pages, Father Baxter mentions a few interesting details. "I had everything to begin on my mission at Port Arthur, when I landed there on the fourth of June, 1872. I said Mass in several buildings and sheds, and in Mr. Dawson's house, alongside Flaherty's hotel. I finally secured a house, now at the point opposite the depot of the new railway,—Port Arthur, Duluth and Western Railway. I had hard work in erecting St. Andrew's church. Mr. Dawson's Glengarry men gave me a hundred dollars. That start procured the Scotch titular for the church, which was burnt down and rebuilt immediately."

The modest pioneer says nothing of the popularity he soon acquired among all classes of that place. He was looked upon as one of the town's valuable assets, and his figure with long beard and straw hat, held the foreground in all the photo's of the booming town. Wives would not follow their husbands to the north shore till assured there was a priest and church for themselves and a Catholic school for their children. Business stifled bigotry in those days.

The dedication of the Church, which was a great event in the young town, was shared in by all. The ladies, mostly

Protestants, improvised a choir—the *motu proprio* had not yet appeared—and a decorating committee, while the more prominent officials held places of honor. The occasion was splendid for one of Father Baxter's characteristic traits and uncompromising disposition. After the execution of the Gloria he turned around at the altar to preach the sermon from the text: Out of the church no Salvation. Needless to say the sermon was a forcible one, and from another might have given offence; but from Fr. Baxter it was good form and is yet spoken of. "A nice trick" said a prominent citizen on meeting him next day "to invite us all to your church and assistance and then turn on us and send us to —— in that fashion." "But" said the priest "could I show you my gratitude in any better way than, when you were on the wrong road, by warning you."

Those were the days of the silver excitement, when the precious metal was taken out in such quantities from the solitary islet under the shadow of Thunder Cape, the Sleeping Giant of the Otchipways. Father Baxter was the miners' missionary. "I had often and long to visit and stay at Silver Islet," he writes. "I added something to the church built by Captain Frew, and the addition served for cooking, etc. I visited all around Isle Royale and McCargoe's cove, nearly opposite Silver Islet. At other times, I went to the mines over the mountains....." Father Baxter ministered to the miners' spiritual wants until the flooding of the Silver Islet mine compelled the owners to cease operations indefinitely.

He was, at the same time, the missionary of the workmen employed in the construction of the Dawson route, the highway that was to link the prairies to Lake Superior. When that enterprise was discontinued and the building of the railway from Fort William to Winnipeg was undertaken by the Government, in 1875, Father Baxter started out on his career as a railway missionary. He travelled from camp to camp with his chapel on his back, and said Mass for the natives on Sundays and holidays. Many instances of his charity are still fresh in the memory of the people of Fort William. Let us give one example. When the grading of the new railway had extended fifty or sixty miles west of Thunder Bay, scurvy, familiarly known as "black leg," spread among the workmen. It was not a rare sight to see the old missionary trudging that long distance over the swampy country with a bag of potatoes on his back, solely to provide vegetable food for stricken men.

Several times he had to swim across streams to carry the consolations of religion to the injured and dying during those strenuous years. He built the church at West Fort William and called it the Nativity, because, as he tells us, the first Mass was celebrated in it on Christmas night. He made his headquarters in the little house in the rear, and

there he retired after his long tiring journeys for a few days of well-earned rest. But the holy missionary found his rest in prayer. A light burning in the church one morning at two o'clock betrayed his presence at the foot of the altar.

That God was pleased to show the efficacy of his prayers we have several proofs. A couple of instances will suffice. An abscess was eating away the life of one of his flock, a young woman of West Fort William. The physicians had abandoned her case as hopeless, upon which the confiding sufferer recommended herself with earnestness to the prayers of Father Baxter. The good missionary betook himself immediately to the church and did not leave it for hours. Next day the patient was out of danger. These details were given to the writer ten years after by the woman herself, who attributed the saving of her life solely to the prayers of the holy priest.

On another occasion the missionary was called to the bedside of a dying woman in the township of Murillo, a few miles west of Fort William. Finding the patient better, and on the way to recovery apparently, he decided not to administer the Last Sacraments. After having reached nearly home, on his return journey, he was impelled by some influence to return immediately to the sick home. He started over the dreary road a second time. When he reached the house it was far into the night. He found the woman on the point of death. After he had given her Extreme Unction, she breathed her last. A consoling fact in connection with this holy man's career is that, notwithstanding the distances, very often hundreds of miles, he had to cover, and the difficulties he had to overcome, no one in his immense district ever died without the Sacraments ; this district extended over a territory six hundred miles in length. It is tangible proof that the old priest's guardian angel kept a diligent watch over his ministry.

In 1881, the last stage of his remarkable career began. The newly formed Canadian Pacific Railway Company undertook the construction of the road along the north shore of Lake Superior, and a period of activity unparalleled in modern enterprise opened up. Thousands of men were sent to tunnel out mountains of granite and to bridge those rivers and streams that rush into the lake. Father Baxter was the missionary sent to live with the workmen. He shared their food and their hardships during the years of construction. He followed their camps from point to point, and in his journeys twice narrowly escaped drowning. While crossing a stream near Nepigiion,—the ice gave way, percipitating the old missionary into the water. His strong lungs did him good service on the occasion ; but he was submerged nearly a couple of hours before he was rescued. When asked how he got out of the water, he simply replied : "Head first." He was chilled through on that occasion, but apparently none the worse for his wintry bath.

Father Baxter stayed in the construction camps until the road was completed. When the workmen employed in the building of the road disappeared, a fresh element came in. Regular trains started to run across the continent and his ministry began among the employees of the railway from Chapleau to Bonheur, the western limit of the diocese of Peterboro. He built churches for their use at the divisional points of Schreiber and White River, and later, a third one at East Fort William.

The completion of the railway did not lighten the burdens of his ministry. He travelled continually up and down the lake shore, living more than half his time on the trains. It mattered little what kind of conveyance led to his destination. Freight cars, locomotives, hand cars, as well as colonist and first-class coaches were patronized by him. He had a particular distaste for Pullmans, giving as his reason that he liked fresh air too well to be cooped up in pillows and cushions. During the last five years of his stay on the Canadian Pacific his mileage record ran into the hundreds of thousands. Those were the years of the development of the road, when slow trains, wearing delays and hardships innumerable were the lot of travellers. He went from station to station and said Mass for the Catholics, rarely spending more than two days at one place. The incommodities of this kind of life were many and bitter. "When there is a family at a siding," he wrote to the author of this sketch, "there is generally a means of having a bed there." Not always however; for he wrote again recalling his own experiences: "If your Reverence uses more judgment than I did, the want of sleep and cold waiting rooms will not give you as much annoyance as they gave me."

Father Baxter's affability and his readiness to render a service, no matter how painful, made him beloved by the railway employees and their families. The old man, laden with chapel and sacks which, as we learned from one of his flock, would prevent him from entering anything smaller than a flat car, was always a welcome figure, in his threadbare cassock and well-worn hat. The little children looked for him, for they knew his pockets were filled with candies and toys.

Three times he narrowly escaped being killed in accidents on the railway. One of these episodes he kept vividly ever after in his mind. He was on the bagage car when the train left the track at McKenzie station. The missionary was found under a pile of trunks, and escaped with a few bruises. Later, when he was asked how he succeeded in getting out of the wreck so easily. "Through the door," was the prompt reply.

The weight of years, and the fatigues of this nomadic life, kept up for so many years, began at last to tell on the vigorous frame of the old priest, and it was felt that the time had come to relieve him of some of his burdens. In 1893, his

superiors sent him to Sault Ste Marie, Mich., where he remained three years, and then back to Port Arthur,—both scenes of his former activity. He was now eighty-two years of age, and the state of his health was becoming precarious. He returned to Montreal, where his religious life was begun, to prepare himself in retirement for the moment when he was to go to meet the Master he had served so well. That moment came three years later, May 8, 1904, and the old man carrying with him the merits of fifty-nine years in the Society of Jesus, and fifty years of priesthood, entered into his reward.

The solemn moment of his death had been before him for years; when it came, it did not find him unprepared. In his writings, found after his death, it is remarkable how frequent the value of time, and the right use we should make of it, comes under his pen. Here are a few of the maxims which were the watchwords of his life: "Time flies." "Time is like a dream." "Nothing is more precious than time." "Time is given us to serve and glorify God." We meet these truths, eloquent in their simplicity, in almost every page of his private papers. In a letter sympathising with a family, bereaved through a railway accident at Gravel River, he writes: "So many accidents on land and water! We should often say the Litanies: From a sudden and unprovided death, Good Lord deliver us." In another letter, written after his retirement, he writes: "Let us often think of our Father and our eternal home, which, I hope, will be a happy one for all of us, and where we can sing our Father's praises for all eternity. It is really a pleasure to hear the notes of our organ and the singing of our choir. It makes me think of heaven. Earthly pleasures soon cease. The many and sudden deaths along the line ought to make us seriously think of eternity. This should not make us sad or miserable; but it should make us act reasonably, as becomes God's children. We have time in order to prepare for eternity." These extracts give us the clue to the inner circle of the soul of one of the heroes of the Ontario missions, who, in his long career, had in view only the glory of God and the salvation of souls.

From E. J. Devine in "The Canadian Messenger."

Father Francis J. O'Neill.

Father O'Neill died piously in the Lord, at Boston College on Sunday, February 12, about nine o'clock in the evening. He had brought the consolations of religion to the sick and dying in the City Hospital, day after day, and night after night, for eighteen consecutive years; and in this field of his spiritual labors and ministrations, the devoted priest terminated his earthly career, and we have the well-grounded

trust that he is already in possession of the reward that is promised to "the good and faithful servant."

On Tuesday morning, February 7, at 5,46, Father O'Neill came to Rev. Father Rector's room, and informed him that he was unwell. Fr. Rector said: "Father, do not attempt to say Mass this morning unless the physician allows you to do so." Dr. Drummie, being immediately summoned by Father Rector, pronounced the case one of pneumonia, adding, "Father, I have known Father O'Neill for many years: he has a very weak heart, and pneumonia will go hard with him."

Father Rector detained the Doctor till after the community Mass, and going to Father O'Neill explained to him that a severe cold required such treatment and care as only a hospital could supply; but Father O'Neill begged to be allowed to remain in the house, and Father Rector yielded to his entreaties. Thereupon, Catholic men-nurses were obtained to attend night and day. At 9.30 P. M. of that same day, for prudence and for their assistance, the last Sacraments were administered.

The weak heart of the good Father rendered recovery doubtful, despite the untiring work of the Doctor and nurses. Every attention was shown the beloved patient. Finally on Feb. 12 at 8 P. M. an attack of vomiting brought on a complete collapse. Father Rector and Father Minister were present; the last absolution was given and Father O'Neill died peacefully at 8,15 P. M.

Father O'Neill's body was placed in the parlor to enable people to view the remains. A continuous stream of visitors came to look on one whom they had loved. Requiem Mass was said in the church, the students attended and several priests.

A brief sketch of his life will show the goodness of the man, and the fidelity of his service in the cause of God. He was born in Boston, July 7, 1838; the name he bore is a guarantee that he came of a genuine old Irish stock, and his parents were natives of County Tyrone, the home of the O'Neill's, Lords of Ulster. At the date of his birth, and during his early youth, Catholics were not so numerous as now in the good city of Boston; but he witnessed the phenomenal development of the faith in his native city, and the vast increase in the number of those who profess it. In 1838, there were five churches and eight priests in Boston and the neighboring districts; now in Boston alone there are forty-eight churches and two hundred priests. The difference between then and now may be better appreciated from the statement, which is statistically verified, that there are more priests to-day attached to Boston College alone than was the whole number of the Catholic Clergy in the states of Massachusetts, Connecticut and Rhode Island in 1838. He witnessed also the gradual change in public sentiment and

action: for, the Boston of his youth was not a pleasant abiding place for one who had the double handicap of a name pronouncedly Irish, and of a faith which was socially and politically ostracised; it was the period between the burning of the Ursuline Convent in Charlestown and the era of know-nothing intolerance and proscription.

Opportunities for a Catholic education were scanty: there were no parochial schools for boys, and Boston College was only a hope for the future, to be realized by the energy of Father McElroy and his successors. Home training and the Sunday School had to supplement the instruction of the public schools, where young O'Neill made his primary and grammer studies. He was brought up at the North End, and attended old St. Mary's Church, on Endicott street, or Pond street, as it was then called. The Jesuit Fathers were placed in charge of the church about the time that his early instruction in religion began. Here, besides the Catechism lessons of Sunday, special lessons were given to the children on the afternoon of the weekly half-holidays. The Sisters of Notre Dame, introduced by Father McElroy, were devoted in preparing the children for the reception of the Sacraments. He made his First Communion at St. Mary's, and there he was confirmed by Bishop Fitzpatrick. About this time a movement to the West was developed amongst Boston Catholics, and the possibility of bettering their condition influenced many of them to abandon the cramped environment and the many drawbacks of the eastern cities and to try their fortune at farming. Mr. O'Neill, the father, was carried away by this movement, and the family migrated to Ohio. Here, however, their stay was short. The transfer from the crowded and busy scenes of commercial Boston to the solitary and monotonous existence on a farm, seemed to have wrought a change in the character of Francis. He became more subdued; those who knew him in later years—quiet, self-restrained and undemonstrative—would scarcely suspect that in his boyhood's days he had been alert and active, sharing with enthusiasm in all youthful sports, and a leader in athletic games.

After his western experience he returned to Boston and finished the course of studies, which, half a century ago, was prescribed for the Grammer Schools. He was graduated from the Endicott School, which is now the Parochial School of St. Mary's; it was bought from the city at a later date, and much enlarged and improved. He was a pious young man, and took a lively interest in religious matters; he became a teacher in the Sunday School; he was for several years a member of the choir of St. Mary's, when it was under the direction of that accomplished musician, Professor Falkenstein. He had a good tenor voice, which rang out clear and strong at Mass and Vespers. He was very effective in leading, when the Star Spangled Banner, or some

other popular song, was called for at a social gathering; and, although he lost interest in this accomplishment, yet even in later years, when he could be induced to favor his friends, his rendition of some old-time melody or song showed that the effects of his early training had not been wholly lost.

He was one of the original members of the Sodality of the Blessed Virgin which was established in St. Mary's Church, when, in 1856, sixteen young men of the parish pledged themselves "to be the devoted clients of Mary, forever." This sodality was a great power for good amongst young men; it increased rapidly in numbers and influence, recruiting its members from every part of the city proper, from Charlestown and Cambridge, and sending forth branches to other parishes. In two or three years its muster roll had swelled from sixteen to more than sixteen hundred. It was an army filled with religious fervor, and prepared to fight the battle of the Lord under the labarum of Mary. Father Bernardine F. Wiget, its zealous and energetic founder and director, used it in moulding the abundant, but dissevered, elements of Catholic force and strength to secure the rights of religious freedom in the public schools, and to prepare the way for a system of Catholic education.

In 1858 a Latin School was established under the auspices of this Sodality: the patrons of the enterprise were Father Wiget and the Rev. James Fitton, beloved pastor of the Church of the Holy Redeemer in East Boston, ever solicitous in the cause of sound education. He had founded an Academy of Mt. St. James at Worcester, the forerunner of the College of the Holy Cross: and, in some sense, this humble Latin School of the Sodality of the Immaculate Conception (*S. I. C. Latin School*, as it was abbreviated), may be considered as a forerunner of Boston College. It was in a building on Hanover street, opposite the station house, and occupied the two upper floors, the floor beneath being used by a Baptist association for the propagation of their gospel. Mr. Michael Norton was the teacher: he was then a student in the senior year at Harvard College, and became afterwards a lawyer of prominence in Boston. The scholars, about thirty in number, were mainly from East Boston and the North End. It was presumed that those who entered the school had some idea of the ecclesiastical state. Many of the boys had this intention, but no pressure was employed to determine their vocation. They simply wished to begin a classical course, their parents were willing to pay for it, and no questions were asked concerning their purposes. Bishop Fitzpatrick took an interest in the school, and on the occasion of examinations and special exhibitions, he would be present; and Rev. James A. Healy, then Chancellor of the diocese, and afterwards Bishop of Portland, would test the students in Greek and Latin. Twelve of those who entered this school in the year of its establishment were

elevated to the dignity of the priesthood, and, after the lapse of almost half a century, six of them are still in the active exercise of the sacerdotal ministry.

Francis O'Neill was one of the chosen souls whom God called to his own special services in the Society of Jesus. He obeyed the call, and applied for admission to the Society, being received by Father Burchard Villiger, Provincial of the Province of Maryland. In company with a band of a dozen young men, the first fruits of the S. I. C, Latin School, he proceeded to Frederick, Maryland, and entered upon his probation, as a scholastic-novice, July 28, 1859. He had reached his twenty-first year just three weeks before. The next four years were spent in Frederick, the period of probation as a novice being two years, when, after taking the first simple vows of religion, two more years were devoted to the study of the classics.

The life of a novice is marked with few incidents; it is a formative period, a time for the acquisition and practice of the virtues of the hidden life. During this time Francis laid the foundation of those virtues and acquired those traits of character which marked his whole career; for he was not one of those who having put his hand to the plough, looks back. He had chosen the Lord as the part of his inheritance forever, and he persevered to the end in obedience, humility and the strict observance of rule, and the exact performance of duty. How totally the life of a novice is withdrawn from wordly disturbances may be judged by this: John Brown's raid, so momentous in its consequences, which engrossed the attention of the whole country, did not cause even a ripple of excitement at the novitiate, although Harper's Ferry was distant only a few miles. In fact the novices were not aware of the event, until the incident was closed. Even the preparations for the mighty struggle of the Civil War were only as distant rumblings to those within the peaceful walls of the novitiate, and the battle of Bull Run, fought whilst they were in retreat preparatory to the taking of their vows, became known to them only after the retreat was ended.

His juniorate coincided with the beginning of the Civil War. The excitement that prevailed in the town of a border state, the constant passage and presence of soldiers, the occupation of Frederick by the confederate forces, the battles of South Mountain and Antietam, which were fought in the immediate neighborhood, were not conducive to scholastic application. For many months the greater portion of the house was devoted to hospital purposes by the United States Government, and, as there was a scarcity of nurses, the Jesuit scholastics volunteered to attend upon the sick and wounded. But regular studies were continued in spite of many drawbacks and serious annoyances. Father Fulton, so well known afterwards as Rector of Boston College, was

Professor of Rhetoric, and he was inexorable as regards recitation and compositions; he exacted the written exercises even when the students were so cramped for space that one room was converted into a combined study hall and dormitory, where, seated on the side of his own bed, the bothered writer had to use the neighboring one as a makeshift for a desk, and under such untoward circumstances, attempted to evolve Ciceronian periods or Latin Alcaics.

The scholastics who had completed the second year of juniorate, were ordered to proceed from Frederick to Georgetown just as the contending armies were converging upon the historic field of Gettysburg, in the early days of July, 1863. Here they spent the vacation of that year. Ordinarily, the scholastic, at the end of the juniorate, is transferred to philosophy; but, the exigencies of the times, and especially the uncertainties of the Civil War, interfered with the regular course, and Mr. O'Neill was destined to college work. He spent six years as a prefect of discipline and teacher of grammar classes, one at Georgetown and five at the College of the Holy Cross, Worcester. It was a hard life, demanding many sacrifices; but with his wonted exactitude and perseverance, he fulfilled its arduous duties.

This terminated his connection with college work, except for a short time at Philadelphia, after his ordination, when he taught the Latin rudiments to a small number of scholars privately; he had nothing more to do with the class-room.

From Worcester he went to Woodstock College, Maryland, which had just been opened as a general house of studies for the Society in the United States, and, in September, 1869, at the ripe age of thirty-one, he began his course of Philosophy and for the next six years he led the uneventful life of a student, preparing for the priesthood. He was conspicuous for steady application to his studies and for the punctual and scrupulous fulfilment of every duty. It is probable, that, during his residence of six years at Woodstock, he never missed a lecture nor was absent for a day from the college; so assiduous was he in the acquisition of the science proper to the clerical state, and so engrossed in the work assigned, that he rarely looked at papers or books, except the prescribed authors. This earnestness and perseverance were so much the more remarkable and praiseworthy, as he began his theological studies at an age when aspirants to the priesthood have generally finished their course. He became proficient in Moral Theology and knew Gury by heart. He was blessed with a robust constitution and enjoyed uninterrupted good health. He was promoted to the priesthood during Easter week, 1875, and said his First Mass on Low Sunday. On April 2, 1875, Most Rev. James Roosevelt Bayley, Archbishop of Baltimore, ordained twelve of the

theologians in the Domestic Chapel of Woodstock College. Father O'Neill was then nearly thirty-seven years of age; amongst those ordained were Fathers William J. Scanlan, Francis McLaughlin and Edward I. Devitt, who had departed from Boston along with him to enter the novitiate sixteen years before. They had received minor orders in 1861; this was at the beginning of the war. Archbishop Kenrick came up from Baltimore to Frederick, and all the junior scholastics were tonsured and he conferred the minor orders; they were thus constituted *Clerics*, and by the laws of Maryland, were exempted from the state draft.

Father O'Neill was now a priest, and the thirty remaining years of his life, spent in the labors and occupations of the sacerdotal ministry, can be summed up briefly. He was for three years after ordination employed in performing the duties of a missionary priest in the rural districts of Maryland, at White Marsh, Prince George County, and at Liberty and other places in Frederick County. In 1878-9 he was stationed at the Church of the Gesu, Philadelphia, where, besides sharing in parochial work, he gave private instructions in Latin to a few boys. In 1880 he made the third year of probation and pronounced his last vows on the Feast of the Assumption, 1881. For the next five years he was at old St. Joseph's Church, Philadelphia, coming to Boston in 1886. After one year at St. Mary's he was transferred to Boston College, and from that time until his death he was the Chaplain of the City Hospital.

There is nothing startling or brilliant in such a life, nothing to attract the admiration of men, nothing that the world loves and embraces. Neverthless, his life is worthy of commemoration; it was replete with merit for himself, and most useful to his neighbor. "He heaped up riches in heaven by word and work." He ministered to the poor, the afflicted and the lowly during the thirty years of his priestly career and in such ministrations he trod in the footsteps of his Great Model, and was inspired with His Spirit. It is true that he never occupied lofty positions of administration that would make him conspicuous in his order, or attract public attention to his achievements; he was not renowned as a professor or a preacher; in his humility and self-effacement, he shrank from the public gaze and never aspired to any position or employment above or beyond that which was assigned to him by obedience. He did the work which God marked out for him; though it was often repugnant to natural inclination, he was ever uncomplaining, ever persevering. His temper was so even, and he had such perfect command over self that no one ever saw him exhibit signs of anger; he was so filled with the spirit of charity, that no word escaped him which would be detrimental to the feelings or the reputation of others. His long-continued ministration at

the City Hospital is a sufficient eulogy of his charity, self-sacrifice, humility, devotion to duty, and perseverance in it: his life was crowned with love of God and of his neighbor.

From "Boston College Stylus."

LIST OF OUR DEAD IN NORTH AMERICA

From January 1, 1905 to June 1, 1905.

	Age	Time		Place
Fr. Edward F. Roche	43	Jan.	13	Georgetown, D. C.
Fr. Francis J. O'Neill	67	Feb.	12	Boston, Mass.
Br. Pascal Pandolfi	74	Feb.	27	Albuquerque, N. M.
Br. James Clark	80	Feb.	21	Wikwemikong, Man.
Fr. Aloysius G. Van der Eerden	63	Feb.	25	St. Louis, Mo.
Br. William Nugent	37	Mar.	5	Ashkosh, Wis.
Mr. John E. Powers	25	Mar.	29	Georgetown, D. C.
Br. Francis X. Carvalho	41	Mar.	18	San José, Cal.
Fr. Leopold Van Gorp	71	Apr.	7	St. Ignatius, Mont.
Fr. William H. Sumner	17	Apr.	7	Baltimore, Md.
Fr. Francis Braun	78	Apr.	9	Florissant, Mo.
Fr. John Kiely	54	Apr.	15	St. Louis, Mo.
Fr. John B. Nagle	62	Apr.	19	Philadelphia, Pa.
Br. Thomas Nestor	43	May	6	Philadelphia, Pa.
Br. Patrick McCann	69	May	14	Mt. Hope, Md.

Requiescant in Pace.

VARIA.

ALASKA. Very Reverend Father Crimont, Prefect Apostolic of Alaska, came to the East during May in search of missionaries. He paid a short visit to Woodstock and told us, that while our Fathers are doing excellent work in their missions they are kept from extending their labors on account of want of subjects. The country is rapidly filling up and new settlements are constantly being made. Many of these settlements are clamoring for priests. Those in places already settled, like Nome, notwithstanding the new hardships that they must undergo, are desirous to answer these calls, but there is no one to take their present places. The need therefore for more missionaries is urgent and Father Crimont begs prayers that he may obtain laborers for the harvest.

AUSTRALIA. *The Second Australian Catholic Congress* met in October at Melbourne. On the twenty-fifth the Assembly met at our college at Kew to discuss the education question. His Eminence Cardinal Moran presided and with him were the Archbishop of Melbourne and nine other Australian Bishops. The second paper was on "Catholic Education in the United States" by Father James Conway of Fordham University. His Lordship, Bishop of Maitland, speaking on the subject dealt with in the paper, warmly eulogized the work done by the clergy in America. An address in Latin was made by His Eminence in reply to Father Rector's Latin address, and he also wrote afterwards to express his thanks for the trouble the Fathers had taken to make the Congress the success that it proved to be.

Death of Father Joseph Dalton. This Father, died at Riverview College, Sydney, on January 5th at the advanced age of 88. From the moment he landed a pioneer Jesuit in Melbourne, in the year 1866, he devoted himself with unflagging energy to laying the foundations of the Society in Victoria and New South Wales. The magnificent colleges of St. Francis Xavier, Kew, Melbourne and Riverview, the cathedral churches of Richmond, and Hawthorn, Victoria, St. Mary's North Sydney, and St. Aloysius, Milson's Point, Sydney, are testimonies to his labors. *The Aloysian.*

BELGIUM. *Death of Father Louis De San.* This Father, well known from his theological works, died at Louvain on the 14th of last December. The greater part of his life was

spent at the scholasticate at Louvain, where he taught Philosophy for six years and dogmatic theology for twenty-seven years. Only a part of his work during these years was published, viz. his Cosmology, and the Treatises de Deo Uno, De Pœnitentia, De Traditione et Scriptura, de Ecclesia et Romano Pontifice. What he published is sufficient to rank him among the most learned men of his time.

BOSTON. Father Gasson contributed to the "Boston Globe" for December 8th an article on the Immaculate Conception entitled "Dogma in Exposition." The article filled one side of the paper and was illustrated with pictures of Murillo's Immaculate Conception and portraits of Pius IX and Pius X.

Before the Channing Club. In January Father Gasson addressed the Channing Club of Boston on "What the Catholic Church has done for the World." More than one hundred members attended the meeting and the Father was the guest of the evening. He discussed his topic from four standpoints: That the race is substantially benefitted by the preservation of the family, by the enjoyment of freedom, by the training of undeveloped members of society, and by the proper care of those members of society who either have not reached the stage of self-help or have passed beyond it.

BRAZIL. Ours opened a few months ago a new residence in Santos, one of the main sea-ports in this country. Our two Colleges opened in February. The college at Itu will limit the number of its pupils to 300, on account of the few helpers; Nova-Friburgo has nearly the same number. Our day school at Rio de Janeiro is doing well, and is on the increase—Our novitiate in Campanha numbers nine scholastics and two brothers. Our Fathers are called frequently for missions and retreats in several parishes. There is no danger as yet in Brazil for the religious communities, but fears are reasonably entertained, lest some laws may be passed in the near future against them.

BRITISH GUIANA. Our Fathers, who have charge of this Vicariate, under Bishop Galton, S. J., have begun a publication entitled "Catholic Standard of British Guiana." It is published monthly and the first two numbers contain news of the Vicariate, short poems, and a Portuguese column. It cannot fail to be of interest to all in the vicariate.

CALIFORNIA. *Father Pardow's Lenten course of sermons at San Francisco.*—Father William O'B. Pardow of our province was invited to give the Lenten course of sermons this year in our church at San Francisco. This course of sermons we hear from Ours was productive of results exceptionally consoling. Sunday after Sunday, a swarming, eager multitude packed the church from vestibule to sanctuary. That such a crowd, for the church holds upwards of 3,000, should come once was perhaps not surprising, but that it

continued, and even increased from the first Sunday of Lent till Easter, was indeed extraordinary and was a marked proof of how greatly interested the audiences were. This was due in great part to the subjects chosen by Father Pardow and his manner of treating them. During the whole course he clung to one exclusive topic viz., Catholicism in its fundamental tenets analyzed critically from a purely rational viewpoint. In fact the whole course might be look on as an appeal of faith to the judgment of hard, practical sense. To show this we have but to mention the different subjects treated. The opening discourse was "The Tribunal of Reason"; then followed "The Catholic Church before the Tribunal of Reason"; after sermons on "The Threefold Mediatorship," "Modern Social Evils" and "Broad Christianity," on Palm Sunday the subject was "The Infallible Pope before the Tribunal of Reason," and the course concluded on Easter Sunday with "The Resurrection of Christ and Twentieth Century Thought." Father Pardow's labors were not confined to his Sunday evening discourses. He gave a lecture on "Twentieth Century Education" for the benefit of a pastor who is erecting a new church, gave a retreat to the boys of St. Ignatius College and another to the Children of Mary, gave an address to the Santa Clara students on "The Man and the Age," and spoke also to the seminarians of St. Patrick's Seminary, Menlo Park. He also gave the Three Hours' Agony on Good Friday in our church to an audience which will not soon be forgotten. It filled every nook and corner of the vast edifice bunched around the pillars, grouped near the pulpit, crowding up the main aisle, perched in the organ loft, or standing bolt upright near the entrance. For three hours this multitude of men and women stood or sat motionless, in the midst of a silence sometimes death-like, with their eyes fixed on the speaker, absorbed in the woeful details of the Redeemer's agony.

When we take into account that many non-Catholics attended The Three Hours' Agony as well as the course of sermons, so that besides the instruction and encouragement given to those of our Faith hundreds of others have been enlightened on the Church's teaching and witnessed its devotional practices, the fruit produced can hardly help to go on increasing.

CANADA. Ordinations to the Priesthood took place in our Church of the Immaculate Conception, adjoining the Scholasticate, on Easter Tuesday, April 25th, by Archbishop Bruchesi. Subdeaconship was conferred on March 26th and Deaconship on April 2d at the cathedral of Montreal. The following were raised to these orders: Fathers Emil Boll, and J. T. Corbett for the Rocky Mountain Mission; Father Anthony Villa for the California Mission; Father Matthew L. Fortier for the Maryland–New York Province; Father

Joseph Murray for the New Mexico Mission; Father Wenceslaus Tessier for the Mission of Canada. These Fathers celebrated their first Mass Wednesday April 26th.

St. Mary's College has 250 students following its courses, eighty being new students. This is a good increase over last year. Military drill, which was given up several years ago, has been again introduced and has been taken up with enthusiasm by the students. The Sodalities, which have always been flourishing at St. Mary's, are more flourishing than ever and feel the good effects of the Jubilee of Mary Immaculate.

Father Hornsby continues his work among the Chinese of Montreal. One of his recent lectures is referred to as follows by one of the Montreal newspapers :—

The Chinese music, that formed an interlude last night in the lecture by Rev. William Hornsby, S. J., a returned Chinese missionary, was enthusiastically received and encored by the audience. The orchestra, which was entirely Chinese, included five instruments, corresponding to our violins, mandolin, banjo and flute. At the start the music was soft and harmonious, with a character suggesting violin music at a distance. It gradually increased in volume, but the audience was unprepared for a sudden, vehement skirl that came in gusts and lingered with ear-piercing effect.

The lecture, which was amply illustrated by stereopticon views, was of an interesting nature, dealing with the Government, industries, language and social customs of the people. Slides made by a Chinese resident of Montreal illustrated the development of Chinese characters from elementary characters that crudely represented natural objects. Evidences of the Chinese being in very remote ages a pastoral nation were deduced from the character and meaning of these language symbols. The language is both picturesque and poetical.

Loyola College. In a previous contribution to the Varia an item worth chronicling was omitted, the success of our first graduates. Of the graduating class of '03, one entered the Oblate Novitiate, the others chose Law and went from us, one to Laval, the others to McGill. At both universities they captured the first place.

Our present quarters allow of no Academic Hall, yet we have had several private entertainments, the recreation-hall not proving a bad substitute. Hallowe'en was celebrated by a successful concert. On St. Catherine's we had a most interesting illustrated lecture on Japan by the Hon. Arthur Boyer an alumnus of St. Mary's College and one of the Ministers in the Mercier Cabinet which settled in our favor the much debated question of the Jesuits' Estates and also secured our incorporation in Canada. On the eve of the 'Xmas holidays there was a concert and Mock Trial.

Other entertainments, among which a lecture on China by Fr. Hornsby, and one on missionary experiences in Alaska by Fr. Devine, were given in the second half of the year.

An Honor for Loyola College. Father Isidore J. Kavanagh, Science Master at Loyola College, Montreal, has recently been notified of his appointment as a member of the Canadian Government Expedition to Labrador, for the purpose of observing the solar eclipse in August. The party will sail from Sydney, Nova Scotia, on the fifth of August next, by the steamer "La Canadienne," for the observation-station, which is to be near the Hudson's Bay Company's trading post, at the mouth of the North-West River, Hamilton Inlet. They will be under canvas, and expect to find it pretty cool towards the end of August. Father Kavanagh studied at Stonyhurst, some time in the eighties, under Fathers Perry and Sidgreaves.

Quebec. Our Fathers have acquired a new building called formerly the "National School." It is used as a library for the Apostleship of the Press and a hall for the meetings of the young men, the Children of Mary, etc.

St. Boniface College, Manitoba, has again carried off honors at the University examinations. The convocation took place on May 12th.

The Rector of the College, Rev. Father Dugas, S. J., presented the first graduates, Norbet Bellavance, who received the bronze medal, and Albert Laurendeau, who received the silver medal of the Latin Philosophy course.

Out of eleven candidates from St. Boniface six won scholarships, five had a total standing of 1A, one had 1B, four had second class, and only one, third class standing. There were no total failures (in fact there never has been one total failure of a candidate presented by St. Boniface College) and only two candidates failed, each in one subject, which may be taken up again at the September supplemental examinations.

CUBA.—*The Observatory of Belén.* Father Gangoiti has again published [1] a pamphlet in defense of the work done by our observatory of Belén, which is under his charge. Last February, Señor Enrique del Monte, Chief of the Meterological Office of the "Observatorio Nacional" of Havana, published a pamphlet in which he had the bad grace not only to extol his own work, but also to attribute to Belén errors of which that observatory was not guilty. Father Gangoiti sets forth in his reply facts by the side of facts and makes good his thesis that the Observatory of Belén was more accurate and timely in its information than the "Nacional". He prints his press notices by the side of

[1] Perturbacion Ciclonica, Octubre 10–24. Rectificacion. Havana, March 1905 pp. 43.

those the "Nacional" sent out, and shows by a map how the trajectory that he forecasted almost coincided with the path actually followed by the cyclone of last October, whereas the warnings of Señor Enrique where nowhere near the truth.

DENMARK. *St. Andrew's College at Charlottenlund*, near Copenhagen, during the past four years has tripled its number of students from 50 to 150; it has thus become necessary to add two additions to the college building. Though Denmark has always been intensely protestant, St. Andrew's is much liked by non-Catholics, even the premier acknowledges its educational worth by sending us boys. The government grants us complete liberty and all the journals speak highly of the college and the education it gives.

ECUADOR.—Father Granero, formerly Provincial of the province of Toledo and afterwards Rector of Granada, was appointed Visitor of the Mission of Ecuador and Peru last year. On entering Ecuador he was arrested by order of the Government and conducted to the borders of Colombia. The reason given for his arrest was that the Government had forbidden any foreigner to be superior of a religious house in Ecuador. He was at last accounts at our college in Pasto, Colombia.

ENGLAND. *Discovery of Father Law's Remains.*—Those who have read Father Law's life will remember that he died in a miserable hut in the wilderness of South Africa, attended by Brother Hedley, himself so sick that he could hardly move. He asked the natives to bury the corpse, but they refused to remove it until the Brother had fastened a rope around it; then it was dragged out of the hut and buried, after what manner and in what place Brother Hedley was never able to discover. "Thus" his Life concludes "the grave wherein Father Law rests is unknown to man." Father Prestage writes, however, to "The Letters & Notices" from South Africa under the date of October 21, "Through the kind assistance of Captain Machado, Father Law's grave has been discovered. I opened it and found the skull and principal bones in good preservation. I exhumed them and have brought them safely with me as far as Gwelo." He then gives the grounds for declaring that the grave was Father Law's as well as its exact location.

Death of Father Tepe.—This Father died at Valkenburg on December 24, 1904. Though belonging to the German Province, he had taught dogmatic theology at St. Beuno's for nearly thirty years, leaving there only in 1902, and it was there too he wrote and published his course of theology. The "Letters & Notices" for January give the following edfying details of his last days:—

"As death approached, he made fervent acts of faith; he was really *fortis in fide.* 'The Patriarchs, Prophets, and

great Doctors died in the Faith: so will I die in the Faith. The venerable old Fathers of the Society died in the Faith; so will I and many others better than I.' He seemed to derive consolation from the consideration of *Ens a se* and *Ens ab alio*. 'In sickness' he said, 'we are really *entia ab alio*.'

"He had a great devotion to St. Peter and St. John, on account of their active and contemplative love of our Blessed Lord.

"Everything in this good Father," the Rector adds, "was so solid, so dogmatically sound withal so mystically loving. His last words were: 'Jesus for Thee I die. My Jesus, have mercy.' The death-struggle was light.

"I never knew till the last three days of his life what extraordinary graces God had bestowed on this chosen soul: it was quite a revelation to me to hear some of the secrets of his interior life. He told me his greatest trouble had been to find matter enough for confession. In the whole course of his religious life, he said, he had never intentionally offended any one, and had never been guilty of an act of deliberate impatience. 'In my meditations,' he said, 'I never slept, but prayed: but in my prayer I didn't reason, that I left to the class-room. Perfect acts of love I repeated perhaps a thousand times a day. It has always been my endeavour to walk before God. . . . I made the stations of the Cross every day, except when there was Benediction.' The doctor said his life might be saved by an operation(he was suffering from some interior ailment), but the dying Father would not hear of an operation, unless it was the Father Rector's desire. 'I put my self in God's hands,' he replied, 'and am happy to die when He wishes.' He also expressed the greatest satisfaction at the many Masses he should receive from the English as well as the German Province."

A member of the English Province, who lived with Father Tepe for seven years at St. Beuno's, writes that the good Father, besides being a learned theologian, was one of the most spiritual men he ever met, and one of the best guides in the spiritual life. He knew all the great ascetical works written by Fathers of the Society, and in recommending spiritual books used to say: "Life is short. Read only the best spiritual writers, the standard ascetical books, especially those written by saints."—R. I. P.

Oxford.—Mr. Noel J. Campbell, of Pope's Hall, has been awarded the Marquis of Lothian's Prize for History, an annual award of FORTY POUNDS, which is open to graduates and undergraduates alike, and is considered one of the highest university distinctions in History. Mr. Campbell is a scholastic and is in his second year at Oxford. Before entering Oxford he studied at Stonyhurst.

Glasgow.—A general mission was given by our Fathers throughout the Catholic districs of Glasgow last October and met with remarkable success. The sum total of confessions

amounted to over 26,000. The Mission as a whole was designed for adults alone, and with difficulty were instructions given to some of the children in their own school-room. The unexpected response and enthusiasm awakened amongst the people were noted in the evening papers, and the general impression was that the like of the Men's Mission was never seen in Glasgow before.

Father Power's open air Missions in Edinburg continue to receive the praise and encouragement of the Protestant Press. It remarks that "the Father's up-to-date-views as to their necessities might possibly be assimilated with advantage by certain of the clergy of other denominations," and all applaud his principle of "civilizing before Christianizing the slum-dweller, and of subjecting the animal to the rational man, a relation destroyed by drink." It is certainly delightful to hear sounding forth this true note of the teaching that the denizens of the Grassmarket stand in need of, in contrast to that ignorant and besotted cry hitherto ringing in their ears, that their own right actions are but as filthy rags, and that they have nothing to do but trust in the vague and pernicious sentiment that Christ does everything for and instead of them.

The Father is frequently summoned across the Border to conduct large mission meetings in England, and a marked feature of his work in both countries is that he never forgets his 'separated brethren,' and devotes himself assiduously to their interests and conversion when he has discharged his duty to his own flock." "*Letters and Notices.*"

FRANCE. *Celebration of the Jubilee of the Immaculate Conception at the Scholasticate.* The Theologate of the Provinces of Paris and Lyons has been, since the Fathers' withdrawal from France, at Canterbury, England and it was here that the scholastics, in reponse to a suggestion of the Father Provincial of Lyons, celebrated the Jubilee by an intellectual and theological homage. A committee of six scholastics chosen by vote, prepared a plan of studies on Mary's privilege and assigned a study to each of those willing to take part. One or two theologians directed the researches of each section, while several others, some fifty in all, collected and verified the texts. Many gave to this study all their free time, and a good part of their vacations. From all this labor, which was encouraged and helped on by the superiors and professors, thirteen essays were chosen and sent to the Marial Congress at Rome ; selections from them were also read in the refectory during the novena preceding the Feast. Three of these researches treated of the Fathers and Churches of the East ; six of the Immaculate Conception in England from the eighth to the fourteenth centuries. One was devoted to the different writings about Mary in France during the twelfth century, another to the Immaculate Conception

and Bossuet. Finally two studies treated on more general topics,—the Blessed Virgin's exemption from actual sin and the true and false sense of this dogma. Thanks and congratulations were received from the Roman Marial Congress.

The Tertianship at St. David's, Mold. Province of France.—The Tertianship of the Province of France is at St. David's College, Mold. Here there is a community of fifty-four, the tertians numbering 39. There were to be forty, but at the last moment one, belonging to Paris, was given care of a mission at Buckley, where he is doing apostolic work among a population of 10,000, of whom 45 only are declared Catholics. Three of the Fathers (from the residence) have given quite a number of retreats to the French communities exiled in England, two also went to Ireland for the same purpose. The Sisters near Birmingham have had all their houses in France shut, except the mother-house. Why not this latter? Because the daughter of Edgar Combes and granddaughter of the Minister Combes was a boarder therein. We help the Fathers of Mold, by saying Mass of a Sunday, and by giving the evening sermons. A father of the Irish province has brought the straggling congregation of 30 up to a full church, even many Protestants were at his last instructions. We feel that nearly 50 Masses offered up daily will eventually produce some effect on the city below the hill. If they drove the Master out long centuries ago, are they not receiving Him once again in their midst, in the person of His Ministers? The Provinces represented here are Paris, Lyons, Champagne, Aragon, Ireland and Canada, the nationalities too many to be mentioned.

The Province of Lyons, has its novitiate at Hastings, with no missions attached. The scholasticate of Canterbury has certain posts to attend to, such as Dover, Folkestone and others where the Fathers say Mass, or give a helping hand in other ways to the local missionary clergy. They also preach in the parish church of the famous old Canterbury, and of course in the French communities springing up everywhere in England.

Province of Champagne.—"Great Hermitage," a *Collegium inchoatum*, belongs to the Province, and is near Higham in Kent. Four French and one English Father look after the Catholics of the place and surroundings, viz., Chatham, Rochester, etc. The students are French but their principal study is English.

The Province of Toulouse has no men in England.

GEORGETOWN. *The Waldseemüller Maps.* On the 17th of December last, Father Jerome Daugherty, the President of Georgetown University, called by appointment upon the President of the United States and presented him, in the name of Father Joseph Fischer, S. J., of Feldkirch, in Aust-

ria, with a volume containing in fac-simile the ancient map and chart of Waldseemüller and a commentary thereon. The volume was inscribed :—

To
Theodore Roosevelt,
Scholar, Patriot, and Statesman,
President of the United States,
This Map of Martin Waldseemüller
in which the name America was first
given to the New World,
is respectfully presented by the
Editors,
Rev. Joseph Fischer, S. J.,
and
Prof. Fr. R. Von Wieser.

Mr. Roosevelt expressed himself highly pleased to receive the gift, particularly because of his personal interest in things literary and scientific, and his desire to familiarize himself with the ancient traces of the history of our America. He smiled appreciatively when it was pointed out to him that Waldseemüller had by anticipatory surmise platted the Panama Canal, and promised himself an interesting hour conning over the old map and its quaint legends. He courteously asked for Father Fischer's address and later sent to Father Daugherty an autograph letter of acknowledgement to be forwarded to Father Fischer at Feldkirch.

FATHER HAGEN has had printed for private circulation a pamphlet of ten pages, entitled "The Doctors of the Church, continuing Christ's Prophetic Office." The seven doctors of the Oriental Church, the sixteen doctors of the Western Church, are given with their appropriate titles, the day of their feast, the branch of theology in which they have excelled, with an enumeration of the chief writings of each. It concludes with a summary, on one page. This pamphlet will be found useful for reference by students and readers of history as well as by theologians.

GERMAN PROVINCE. *Deaths.* — Besides Father Tepe, mentioned in the Varia under England, the German Province, has lost recently by death, Father Spillman, known especially for his charming historical romances, Father Flöck theologian and professor of oriental languages and rector of the Gregorian University, Father William Stentrup, formerly rector of Ditton Hall and Professor of Moral theology.

IRELAND. *Death of Father Edward J. Kelly.*—We extract from Father Matthew Russell's notice the following appreciation of this Father.

One of the holiest and most amiable, one of the most admirable and most gifted, one of the most widely and most warmly loved of Irish priests has finished his course on earth. Father Edward Kelly, S. J., died in the Presbytery

attached to St. Francis Xavier's Church, Upper Gardiner street, Dublin, about 10 P. M. on Tuesday, February 7th. He had been Rector of St. Francis Xavier's, Belvedere House, London, and of Clongowes Wood, and was elector to both of the last two General Congregations.

Everywhere he was beloved by all for his unselfish devotion to duty, his kindness and considerateness for everyone under his charge, and his even sweetnes of disposition, which was certainly not incompatible with a quiet dignity and firmness of discipline. I think it is Tacitus who describes some great general as "dux consilio, manu miles"—guiding the host by his skill and knowledge, and yet doing personally the work of a brave private soldier. Such was Father Edward Kelly as a Superior—like the King in St. Ignatius's famous Meditation, not asking from his followers any labor or sacrifice of which he had not first himself given a bright example.

The rest of his life was spent in St. Francis Xavier's, Gardiner street, in which community he filled the office of Superior for some years before and after 1890. The altar, the pulpit, the confessional, the bedside of the sick, the recreation-room of his community, his own simple chamber for prayer and study—his errands of charity, listening patiently to the varied story of troubles, making himself the medium of those who wished to bestow judiciously some of the means that God has placed in their hands: these broken phrases will recall to those who knew Father Edward Kelly some of the exercises of his tranquil, but unresting, energy and zeal. He was the truest of friends.

O'Connell inscribed on the tomb of the kinsman from whom he inherited Derrynane: "They loved him most who knew him best." There will be no inscription over Father Edward Kelly's grave, but only his name on the large Celtic cross that rises above the Jesuit plot of that vast garden of the dead. But his name is written in many hearts, in many grateful memories. Many a kind word will be spoken of him for years to come by those who have had the happiness of knowing him, and many a fervent prayer will be offered up for Father Edward Kelly's soul.

JAMAICA.—Father Emerick sends us the following account of what was done in his Mission in the northwestern part of the island:—

"I send you an account of what was done in my Mission of Brown's Town, Jamaica, in honor of the Jubilee of the Immaculate Conception.

1) At Alva, the mission of St. Boniface, we built, principally with the money given me by kind friends, during my recent visit to the States, in honor of and dedicated to the Immaculate Mother of God, a stone building which is to be used as a school and Catholic Hall. Over the front door are the words: 'Dedicated to the Mother of God.' It is a

strong stone building, roofed and tied together with the most durable and best Jamaica woods, such for example, as the Cedar, Cherry Tree, and Cog Wood. It is, as far as the means at our disposal would allow us, hurricane proof. It will be a hurricane more severe than our last that can do it any havoc. The building is sixty by twenty-eight feet. This would not be considered large in the United States, but in Jamaica it is a good-sized building. It is far superior to any of the class-rooms now used in either of the buildings occupied by St. George's College, and it is superior, as far as my knowledge goes, to any other school house in this Parish of St. Ann.

2) We erected in the little mountain chapel at Murray Mountain, the mission of Mary the Mother of God, a beautiful statue in honor of the Jubilee of the Immaculate Conception. This statue was given by Mr. Stoltzenberg at less than half its price, as a present to this mission.

3) The Mission of All Saints raised the money to pay for a handsome crucifix, the corpus of which is four feet six inches in length. This crucifix was erected in honor of the Jubilee of the Immaculate Conception."

MANGALORE. *St. Aloysius College*.—Father John Moore has been succeeded as Rector by Father Perini. Father Moore, it will be remembered, belongs to the California Mission, and has been eight years at Mangalore. He has returned to California. Father Augustus Müller of the Maryland–New York Province is still at Mangalore in charge of the leper hospital. The college this year closed with 422 students, 369 of whom were native Christians, the rest Brahmans, Hindus, and Mahomedans.

NEW MEXICO MISSION.—A little over a year ago, the Hammond Typewriter Company requested from the Professors occupying the Greek Chairs throughout the country, a diagram or specimen of what in their opinion would be the most suitable Greek Type Shuttle for the Hammond Typewriter. In many instances no reply was received, but from the principal colleges throughout the United States, various diagrams were received. Among the most noted colleges furnishing diagrams of Greek Shuttles, which they thought would be the most suitable for the Universal Keyboard, were Yale, Harvard, Princeton, University of Pennsylvania, St. Louis University and University of Missouri, Columbia, Mo. It was decided by the President of the Hammond Typewriter Company, that a committee of three Greek Professors should decide as to which would be the most suitable shuttle and as to which shuttle was the nearest correct; that is to say, which shuttle could be used with greater ease of operation and rapidity, and which shuttle was the most correct in its characters. The commitee appointed by him consisted of the Professors of Greek from Yale, Harvard and Prince-

ton. After a thorough examination of the shuttles had been made and a complete and exhaustive test of the same, it was unanimously decided by the three gentlemen on the committee from the above named colleges, that the Greek shuttle submitted by the St. Louis University was the most perfect and most adaptable to the Hammond Typewriter, and as a consequence this shuttle was then accepted by Mr. Jas. B. Hammond, President of the Hammond Typewriter Company, and immediately fac-similes were manufactured and placed on the market. The Professor of Greek at the University of the State of Missouri, located at Columbia, Missouri, suggested one or two changes of a minor nature ; but stated that of all the shuttles, printed copies of which he had seen and which had been submitted by the various colleges, the one submitted by the St. Louis University was the nearest correct and the most adaptable for the Hammond Typewriter. The inventor here spoken of is Father Alphonse J. Lebeau of the New Mexico Mission who has just finished his fourth year of theology at the St. Louis Scholasticate. (*From the Fleur de Lis.*)

Father Blasius Schiffini's Golden Jubilee as a Jesuit was celebrated at Trinidad, Colorado, on January 16th the anniversary of his entrance into the Society. The Reverend Jubilarian himself sang the solemn Mass and Fathers Pantanella and Schuler, both from the Sacred Heart College at Denver, were Deacon and Subdeacon. Father Schiffini was for a number of years professor at Woodstock and is well known to many of Ours in this Province. Since 1885 he has been in the Mission of New Mexico, either at the college at Denver or engaged in parochial work. At present he is at Trinidad Operarius in the Parish and Spiritual Father of the Community. *Ad Multos Annos!*

New Orleans Mission Tampa.—On January 15th the new church of the Sacred Heart at Tampa was dedicated. Begun by Father Tyrrell in 1897, it has taken seven years to build and is one of the most beautiful churches of the South. The walls are of rough-hewn granite half way up, then set off in smooth white marble. On the top rests a marble dome. The front, facing the setting sun, is of white marble, from base to parapet, flanked on each side by a pinnacle. A flight of stone steps lead up to the entrances, of which there are three surmounted each by three Roman arches, one within the other, and supported by groups of marble Corinthian columns, with carved caps. The doors throughout the building are of massive oak. Above the main entrance in golden letters cut in the marble is this inscription, surmounted by a cross :—

I.
H.
A. M. S. D. G.

Another inscription in Latin appears on the marble corner-stone, as follows :—

IN HONOREM
SS. CORDIS JESU
DEDICATUM
AN. DOM. M. C. M.

On either side of the front are octagonal towers, built of rough granite, and capped with marble. Above the entrance is an immense stained glass window, twenty feet in diameter, while there are five large windows of stained glass, representing scenes in the life of our Lord and the saints. The interior with its granite pillars and moorish arches, and the splendid dome present a sight of rare beauty. The Apostolic Delegate and five bishops were present at the dedication service, which was said to be the most impressive religious ceremony that has ever taken place in that section of the country.

PHILADELPHIA, *St. Joseph's College.—The Greek Play.* The New York Sun of June 3 in an editorial speaks as follows of this play :—

On the evening of the 22d of May last the "Œdipus at Colonus" of SOPHOCLES was acted by the students of the Roman Catholic St. Joseph's College in the auditorium of the institution in Philadelphia. We have received the program of the performance, together with an explanation of the reasons for giving the production. It is a handsome pamphlet containing the Greek text of the tragedy, with a translation into English. This translation, made by the sophomore class of the college, incidentally to their study of "Œdipus at Colonus" as a part of their curriculum, with the assistance of their professor, is creditable both to their understanding of the Greek and their facility in graceful English expression.

The production of the play, therefore, involved hard and long continued work. The difficult task of providing a a suitable musical setting, assigned to Prof. FRANCIS O'BRIEN, the director of music at the Church of the Gesu at Philadelphia, was performed most satisfactorily, and the prelude music and also the choral chants were his original work. It all proved singularly effective.

The striking feature of the presentation at Philadelphia was that it owed its inception to the classical enthusiasm of a priest, the Rev. CORNELIUS J. GILLESPIE of the Society of Jesus, the president of St. Joseph's College, and to the encouragement given to him by the Archbishop and the Bishop of Philadelphia and about one hundred and fifty other Roman Catholic clergymen, who acted as "patrons" of the performance. This expressed not merely and generally liberality concerning the theater, but it also showed particularly the broadmindedness which love of classical art and scholarship breeds, for "Œdipus at Colonus" is the play of SOPHOCLES

in which the merciless Greek fatalism is most unrelieved by any sentiment akin to the Christian.

The performance of the tragedy by the students of St. Joseph's was on a high plane of artistic merit, and in that respect bore comparison with the production of the "Œdipus Rex" of SOPHOCLES at Harvard University twenty years ago.

PHILIPPINES. *The Jubilee of the Immaculate Conception* was celebrated with great enthusiasm at Manila, the chief event being the transportation of our Lady of Antipolo to the Manila Cathedral for the ten days before the Feast. Antipolo is a little village beautifully situated fourteen miles from Manila on the river Pasig and is the home of the miraculous statue known as "Our Lady of Peace and Prosperous Voyages," or the "Virgin of Antipolo." This statue was brought from Mexico to Manila in 1626 by one the first Captain Generals of the Archipelago. On its arrival it was placed in our church of St. Ignatius on account of the esteem of the Captain General for the Society, and shortly after carried to Antipolo, of which place our Fathers were in charge. In 1639 the church was burned by the Chinese, but the statue was miraculously preserved. She was then brought to Cavite and proclaimed patroness of voyagers from the Philippines to Mexico. In this charge she made four different voyages with different Spanish admirals and returned to Antipolo in 1748, where she has remained ever since. The shrine has a special interest for the Society as it was under the charge of our Fathers from before the coming of the Madonna until their expulsion from Spain and its colonies in 1768. Since that time the pilgrimage has been under the charge of Franciscans or secular priests. For the Jubilee it was proposed by our Fathers to Archbishop Harty to bring the Virgin to Manila and place her in the Cathedral for the ten days previous to the feast, during which time a Mission was to be given by Ours. It was the first time since 156 years that "Our Lady of Peace and Prosperous Voyages" had visited the city.

The ceremony of bringing the Virgin to the city was very elaborate. At seven o'clock on Sunday morning Nov. 27 a procession of thirty-two gaily decorated launches left for Pasig. Immense throngs of people were present on both banks of the river from Manila to Pasig and every house, and even the trees on both sides of the river, were gay with the Spanish and American colors. The launches were accompanied by an innumerable flotilia of bancas, praos and cascos.

At ten o'clock, at Pasig, the image was transferred from the church to the shrine which had been erected for it on the lorcha Carmen. Enthroned in this shrine, the procession to Manila was begun. All along the river the towns and villages were in gala attire. At each stopping place the

barge bearing the Virgin was halted and services were performed by the local priests and their parishioners.

At 2.20 P. M. the Virgin was disembarked at Manila and placed upon a car draped in blue and white silk. On the car was a magnificent pedestal of carved silver, supporting a representation of a cloud from which little winged cherubs emerged. These upheld the image, which was dressed in a marvellous creation of gold brocade. It wore a collar of diamonds and a crown of gold studded with pure white stones. About the head of the image was a halo of gold, richly ornamented with diamonds. The long hair of the image was interwoven with ropes of pearls, symbolical of the Virgin's former office of patroness of mariners.

The car was drawn by fourteen young girls in blue and white and proceeded to the Rotunda of Sampaloc whence it slowly advanced along the line of march to the cathedral. Every church and every religious society sent banners and crucifixes to escort the image and thousands, in their holiday attire and bearing lighted tapers in their hands, swelled the pageant. So dense was the throng of spectators along the main streets that the procession was unable to proceed until the police with great diffiulty cleared the way. A number of American ladies, among them Mrs. Wright, wife of the Governor General, fell in with the guard of honor around the Virgin at the landing place and escorted it for a short distance.

At about eight o'clock the Virgin reached the cathedral and was enthroned upon the altar amid the strains of the Salva Regina, sung by the choir, and the prayers of the pious. All Sunday night and all day Monday the great Cathedral was packed with humanity, kneeling and gazing with devout eyes at the miraculous image which is, in their estimation, the most sacred object in the Philippines.

The effect of the procession upon the natives was marvellous. Over half a million natives took part in the journey from the shrine to Manila, and probably half that number had previously been swayed towards the Aglipayan schism. There was such a continual stream of visitors to the cathedral during the ten days of the Mission that it seemed there was a wholesale desertion from Aglipay.

Besides the great mission in Spanish at the Cathedral, Father Thompkins and Father McGeary gave a Jubilee Mission for English speaking Catholics in our church of St. Ignatius from November 27 to December 4.

The Jubilee in our Colleges.—The Sodalities of our two colleges—The Ateneo and The Normal School—united in a "Certamen Mariano." Prizes were offered for poems and essays, for a musical composition and works of art in honor of Mary. These were prepared and at a public meeting held at the Ateneo and presided over by Archbishop Harty, the decision of the jury was given, selections from the different pieces read, etc. The sodalities also published an elegantly

printed book of 136 pages giving an account of the Certamen and containing the pieces winning the prizes. Another elegant publication of the joint commitee of the Sodalities was "La Virgen Maria Venerada en sus Imagenes Filipinas." This was a large octavo of nearly two-hundred pages with thirty half-tones of the different Madonnas venerated in the Philippines. Besides each of the colleges had its own celebration.

At the Normal School November 12 and 13 were set aside for the jubilee celebration. On the 12th there was general Communion in the morning and in the evening an "Acto Literato" called "El Castillo de Maria." This was a religious melodrama in three acts given by the students. On the 13th there was solemn High Mass with sermon and in the afternoon a procession.

Of the Ateneo celebration we have Father Thompkins' account. He writes: The students of the Ateneo celebrated the Jubilee with great solemnity during the entire year. On the eighth of each month all the boys received Holy Communion at Father Rector's Mass. The vestments used on these occasions were of beautifully wrought silk, the privilege of wearing blue on the feast of the Immaculate Conception being extended also to these days. The two altar boys wore rich blue cassocks of silk and exquisite lace surplices. After Mass the entire day of each month was granted as a holiday, and at six o'clock in the evening the boys again assembled in the chapel to offer their prayers and their praises in honor of their Immaculate Mother, and to have their love and fervor enkindled by the impassioned words of one of our Fathers. The eighth of December is the patronal feast of the college and is generally preceded by a novena. This year, however, as the great Mission in the Cathedral by our Fathers absorbed all the devotion of the city, the different churches postponed their novenas till after the Feast. Accordingly in our church and college, the special novena began on December 8th and ended on December 16th. On the last day all the boys received holy Communion and spent the day in recreation. In fact the festivities began on the eve. During the preceding weeks the boys had decorated their recreation grounds. We have three divisions and each division sought to surpass the others. On the evening of the seventh the three grounds were beautifully illuminated by Chinese and Japanese lanterns. Each year the boys hire two of the best bands in the city. This year the band began to play at five o'clock in the evening and played till eleven, and on the eighth they played at intervals from 11 A. M. till 11 P. M. About six in the evening a splendid procession of the students and of the various sodalities attached to the church took place. Passing through the streets in our immediate vicinity they returned to the church by way of the different recreation grounds of the pupils. These grounds were

again beautifully illuminated. Archbishop Harty presided at this celebration and at its close gave his blessing. All these celebrations, particularly the procession in honor of our Lady of Antipolo, were very impressive.

The students of the Ateneo also published an octavo volume of 185 pages entitled "La Inmaculada a travers de los Siglos. Corona Poetica." In its pages the students followed the glories of Mary Immaculate down the ages and gathered these glories into a poetical garland wherewith to crown their Queen. Most of the poems are in Spanish, and very good Spanish. The Latin Alcaics, Greek hexameters, and English lyric are worthy of praise. Perhaps the most interesting part of the book is the scholastic disputation held by Dun Scotus before the Sorbonne in favor of the Immaculate Conception. These compositions were delivered in public by the boys and the dramatic efforts were enacted in costume. Ten full-page half-tones show the stage settings of the actors.

Manila.—The new Apostolic Delegate is kind and open in his intercourse not only with Ours but with everybody, He has visited all the religious houses not with ostentation but solely as a friend. When Father Superior paid him the first visit the Delegate rose up and embraced him. He asked, among other things, to have a coadjutor Brother to take charge of his palace. Father Superior sent Brother Brodi to him with whom he is much pleased. He frequently visits our Fathers at the Normal School.

On the 7th of March the closing of the school took place in the Ateneo. The Apostolic Delegate of the Holy See, the Archbishop, the Dean, Gen. Smith and others were present. Of the pupils 27 received the graduation diploma, 24 the commercial diploma 3 mechanical diplomas, 2 diploma of land surveyor, and 1 the diploma of stenography. On the 11th the closing took place in the Normal School and 9 pupils received the diploma of teacher, and 22 the commercial diploma. It was announced that the pupils of the new Seminary must remain under the care of Ours also during the summer vacation and accordingly on the 28th of March 42, which is the total number of Seminarists at present, went to Orani village, where they were well received by the people. On the 4th of April they received the visit of the Apostolic Delegate, and Father Superior of the Mission, and the Rector of the Seminary. The people were much edified at the care our Fathers take of the pupils and gave the visitors a hearty welcome.

The Most Rev. Archbishop announces in a letter that henceforth the students who will go to America to study at the expense of the Government will be able to attend Catholic colleges according to the wishes of their parents.

In the different Missions as Mindanao, Davao, Butuan, etc. where our Fathers are laboring, opposition and even persecu-

tion is often met with on the part of the schismatics and sometimes from the officers and teachers. Governor Wright, however, when appealed to showed himself disposed to support the missionaries. Ours say that it would be good for the Filipinos to see some Catholic American laymen and to have an American Missionary, because they are told that Catholicism is for monks and Spaniards only. The example of the soldiers and even of the subordinate officers, is often a scandal and does no little harm.

PORTUGAL. *Visit of the Portuguese Princes* to Campolide College, Lisbon. The two young Portuguese princes, Louis-Philip—the crown prince—and his brother, Prince Manuel, had recently shown an interest in the college by sending a present to a bazaar, which had been held there to raise money for an altar to be donated by the students to the new basilica being erected in Portugal to perpetuate the memory of the Golden Jubilee of the Immaculate Conception. Besides the Father Rector had been invited by the King to preach before the young princes in December, while the King and Queen were absent in England. After the sermon he took occasion of his interview with their highnesses to invite them to visit the college. They accepted willingly, and March 16th was fixed as the day. It was determined to give the young princes an experimental lecture in Physics; so the remarkable properties of the liquified gases, and some of the recent discoveries in electricity were chosen as the subject. They were both made honorary members of the Scientific academy of the students. The experiments and explanations were made by the students and gave great satisfaction to all. After a lunch the princes visited the college praying devoutly in the college chapel and church. On their departure Father Rector presented the young princes with copies of the "Livro d'Ouro," containing pictures of the college with all the names and occupations of the graduates. It is hoped that the visit will help to convince the princes that the Jesuits are not so terrible as their enemies would have people believe.

ROME. *The Affliction of Very Rev. Father General.* Through the kindness of one of our Fathers at Rome an account written day by day of Father General's recent affliction, which resulted in the amputation of his right arm, was sent to us and transmitted at once to all the Superiors of our Province and to the Provincials and Superiors of other Missions and Provinces. We give here a resumé of these accounts for those who may not have seen them. It was towards the end of last November that Father General was first attacked by a severe influenza. On December 30th he was confiined to his room and on January 15th a large white swelling rose on the fore part of the right arm close to the elbow. On January 20th an operation was performed and a large tumor removed. This so relieved him, that on February

7th he began to say Mass again and there was good hope of his recovery, but about the middle of February a second white swelling appeared and a second operation had to be performed. This gave some relief, but on March 13th a third tumor appeared and it was decided to send his Paternity to Pisa for treatment with the Röntgen rays. The Pope heartily approved of this and sent word that Father General should go to Pisa. He reached Pisa on March 19th. The Röntgen rays at first seemed to give relief, but on April the 5th a fourth tumor appeared and gangrene set in, so that amputation of the arm became necessary. His Paternity returned to Rome and on Passion Sunday, April 9th, the right arm was amputated. Everything progressed favorably after this ; so on April 15th Father General sent out a letter to the whole Society a translation of which will be found on page 160 of this number of "The Letters".

On May 14th feast of the Patronage of St. Joseph, Father General began again to say Mass. He finished in thirty-five minutes and without great fatigue. On May 16th his Paternity called on Pius X. at his express request. The interview lasted half an hour and Father General learned from the Pope several instances of His Holiness's deep affection for him.

Thus His Holiness told him that during his Paternity's long illness not a day passed without his praying frequently for his cure ; that one night when he was unable to sleep he spent the weary hours thinking how Father General could with the left hand go through the ceremonies of Mass and that in the morning he tried the motions he had planned during the night, and saw that it was possible. His Holiness also told Father General, that in spite of his desire to die it was the Holy Father's prayers and those of the Society that had prevailed with God, and that the great affection shown by the members of the Society on the occasion of his affliction was a clear proof that his government was much esteemed. On leaving his apartments His Holiness accompanied Father General supporting him with his right arm through several corridors till they reached the elevator. On May 23d Father General wrote to Ours at Saragossa a message of thanks conveying his blessing. This message was His Paternity's first autograph letter written with his left hand. It has been photographed and a copy has been given, in form of a souvenir, to each member of the community of Saragossa.

Since that time His Paternity has continued to improve and there is every reason to believe that his life has been spared. There is no longer fear of another tumor like those which were cut out, but there is yet fear of an internal tumor, and it will take five or six months before we can be sure that all danger is over. This explains the novena of the First Fridays of each month asked for in Father General's letter. Our latest news is that His Paternity is doing well and is always cheerful

and ever grateful for the many prayers which have been offered for his recovery.

The Cause of Ven. Father De La Colombière.—The "Decretum de exercitio virtutum in gradu heroico" was read in presence of the Pope in 1902. The only question that remains regards the miracles; and the processes concerning these are all printed and read, and will be examined in the Congregation of Rites some time this year. If three of the miracles pass we may hope to see the Venerable Father beatified next year. The cause has been delayed owing to some informality in the drawing up of the process in France, but everything is now in order.

The South American College given to the Society.—His Holiness, Pius X., by an Apostolical Letter dated March 19, 1905, has handed over this Seminary to the Society. This South and Central American College was first instituted within the walls of our old novitiate at Sant'Andrea. When we lost that house, the seminary, then about twelve years old, found hospitality for a while elsewhere until its present home was built by Father Santinelli, lately deceased. There have been considerable drawbacks in the economical condition of the seminary. The Pope alluded to them in his letter. They are to be referred to the disturbed and fluctuating state of finances in the Latin American republics. The Letter is dated the 19th March, the Pope's own patronal feast. It was read in the Chapel on Laetare Sunday, April 2, in presence of the Cardinal Protector, Tuto Vives. The Father Provincial Caterini, nominated by the Father General to represent him, owing to his Paternity's illness and absence at Pisa, received the consignment of the seminary, and acknowledged the honor with thanks. Several prelates were in attendance. The Constitution changes materially the situation of the Jesuit direction: which thus far has been only a matter of fact and nothing more. At the first dispersion which might take place, the institution would pass into other hands, and there would be an end of its relation with Ours. Now it is consigned in perpetuity to the Society.

Canonizations and Beatifications.—Father Beccari, the Postulator of the causes of Ours, writes that he is working at thirty-five causes for beatification; among them the furthest advanced are those of the Venerable Fathers De La Colombière, Anchieta, De Ponte, and La Nuza. Among the Blessed the cause of Blessed Mary Ann of Jesus, the Lily of Quito, which is also in the charge of our Postulator, is nearest to canonization. Father Beccari is writing a work entitled "Rerum Æthiopicarum Scriptores." Two volumes have appeared. The first contains some important documents of St. Ignatius.

SCIENTIFIC NOTES. *Father Hillig of the Buffalo Mission* has published a "Supplementum II." to his "Catalogus ad usum eorum ex nostris qui Scientiis Naturalibus dant operam." The first part is "Mutanda et Addenda" in the addresses and work done by our scientific men throughout the world. The second part contains a valuable article on "Les Fonctions des Musées" from the "Popular Science Monthly," and Varia containing "Directions for preparing anatomical specimens" with a list of "Novæ Species, Insecta et Plantae" discovered by Ours in various parts of the world. Father Hillig announces that a new edition of his Catalogus will be issued in 1906 and he asks that returns for this edition be sent to him before the feast of St. Ignatius, 1906, in order that the Catalogus may be issued at the end of that year. That the returns may be what is desired he has prepared blanks which have been sent to all Ours who are known to be interested in scientific studies. Copies of these will be sent to any of Ours who will ask the editor for them. His address is Rev. Frederick Hillig, S. J. St. John's College, Toledo, Ohio.

Attitude of Catholics towards Darwinism and Evolution.— Mr. Muckerman, of the Buffalo Mission, is contributing a series of valuable and timely articles on this subject to the "Union and Times." The importance of these papers may be seen from the titles. Thus Part III treats of "The Application of Darwin's Theory to Man and our Attitude towards it, or the True Origin of Man's Soul and Body." It is to be hoped that these communications will be published in book form, for they certainly touch on matters of the greatest interest to educated Catholics.

The New Observatory at Tortosa Spain was solemnly dedicated on the eighth of last September by the Bishop of Tortosa. After the Te Deum was sung the Director, Father Civera, read letters from the principal observatories of the world and gave an account of the present state of the Observatory. Contributions have been received from Protestants, Jews and Infidels as well as from Catholics. The main building is crowned by a statue of the Immaculate Virgin and in front of the magnetic station is a statue of the Sacred Heart with the inscription, ECCE MAGNES CORDIUM. A royal decree declares the Observatory a public work. A number of our Fathers from different parts of the world have met at Tortosa to prepare for the coming total eclipse of August which will be visible there.

Father Algué has been detailed by the Manila Observatory to observe the total eclipse in Spain in August and to attend the international geographical congress at Innsbruck in September.

SPIRITUAL EXERCISES.—*Indulgenced Prayer for Perseverance.* The attention of Ours who give the Spiritual Exercises is called to the following plenary indulgence, to be gained by those who make the retreat, for reciting pious prayers for forty days, beginning on a day designated by the Father who gives the retreat. The following is the rescript as given in the new edition of the Institute, Vol. 1, page 613. INDULGENTIAM PLENARIAM lucrantur omnes fideles, "qui, post peracta missionis aut etiam recessus spiritualis exercitia a Clericis Regularibus Societatis Jesu tradita . . . . , pias preces per quadriginta dies, incipiendo a die quam designabit exercitii aut missionis Præses, ad obtinendam perseverantiam recitaverint." Requiritur confessio et communio intra præfinitum tempus. There is beside an indulgence of 200 days for each of the 40 days.

HOME NEWS.—The Winter Disputations took place on February 17 and 18. *Ex Tractatu De Verbo Incarnato*—Mr. Taaffe, defender; Mr. Pyne and Mr. Minotti, objectors. *Ex Tractatu De Deo Creante*—Mr. Walsh, defender; Mr. Farrell and Mr. Fleuren, objectors. *Ex Scriptura Sacra*, "The Author of the Epistle to the Hebrews,"—lecturer, Mr. Ryan. *Ex Jure Canonico* "Necessity of the Intervention of the Holy See in cases of Beatification,"—lecturer, Mr. Mullen. *Ecclesiastical History* "The Presidency of Œcumenical Councils"—lecturer, Mr. Fleming. *Ex Metaphysica*—Mr. Lauterbach, defender; Mr. Kouba and Mr. Chetwood, objectors. *Ex Logica*, Mr. Connor, defender; Mr. Keyes and Mr. Scanlan, objectors. *Chemistry*, "The Luminosity of Flames," Mr. Tivnan, lecturer; Mr. Byrne, experimenter.

The Spring Disputations took place on May 1 and 2. *Ex Tractatu De Verbo Incarnato*—Mr. Geoghan, defender; Mr. Langan and Mr. Davey, objectors. *Ex Tractatu De Deo Creante*—Mr. Williams, defender; Mr. Tierney and Mr. Geale, objectors. *Ex Scriptura Sacra*, "The Parable of the Prodigal: an Exegetical Study"—lecturer, Mr. Donovan. *Ex Jure Canonico*, "The Right of the Church to hold property and to administer it,"—lecturer, Mr. McDermott. *Ecclesiastical History*, "The twenty-eighth Canon of the Council of Chalcedon," lecturer, Mr. Conniff. *Ex Ethica*—Mr. Drugan, defender; Mr. W. Murphy and Mr. Reilly, objectors. *Ex Theologia Naturali*—Mr. O'Connor, defender; Mr. Kenedy and Mr. Ford, objectors. *Ex Ontologia*, Mr. Hargadon, defender; Mr. Breen and Mr. Goldbach, objectors. *Astronomy*, "The Ptolomaic Analysis of the Apparent Motion of the Planets," lecturer, Mr. Brock. *Physics*, "The Development of Electric Lighting," lecturer, Mr. Duffy; assistants, Mr. T. King and Mr. Simpson.